THE SPIRIT of PRAYER.

OR, A DISCOURSE,

WHEREIN

The Nature of Prayer is Opened, the Kinds of Prayer are Handled, and the Right Manner of Praying Discover'd: Several Cases about this Duty are Resolved, From

EPH. 6. 18. *Praying Alwayes with all Prayer and Supplication in the Spirit, and Watching thereunto with all Perseverance, and Supplication for All Saints.*

Unto which is Added,

A Direction for the Attaining the

Gift of Prayer,

That Family-Duty may not be Omitted, nor Secret Duty discouraged, through Inability of Utterance and Expression.

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To the Truly

HONOURABLE LADY,

Hester,

LADY *BLOUNT*,

Mercy, and Grace, and Peace, be Multiplyed.

Much Honoured Madam,

WHen I had the happiness to belong unto your Noble Family; the Favours I received were Weighty ones, and have left too deep an impression upon me ever to be

worn off. I never lived more free from Care & Trouble, then when I lived with your Ladyship. Your Civility, your Bounty, your being so much concerned when I went away, I must Remember, while I have Memory.

'Tis very pleasing to me to reflect upon the Opportunities I had when I lived at *Tittenhanger*, your Stately House; not only of studying, but of performing those Secret duties of Prayer and Meditation; wherein Communion with God is so exceeding sweet, that all sensual delights and pleasures are contemptible in comparison. At that time the World was presented to me in the Gayest dress: Your House Large, and bravely Furnished; your Gardens

dens Delighful; your Park and Walks hardly to be Matched; your Table abundantly & ſumptuouſly Furniſhed. Yet I muſt needs tell You, *That God was ten Thouſand times more to me than all this.* When I ſought him with my whole Heart, and found him; when I begg'd his Grace, and had the Grace I begg'd for. *This, This* was it, which made my life happy; *This* made me Cheerful indeed, onely I was ſorry to ſee others take up, and be ſo much tranſported with lower Pleaſures.

Believe me Madam, nay, believe the Lord himſelf, Religion and Joy are not inconſiſtent. *The wayes of Wiſdom, are wayes of Pleaſantneſs; and all the paths thereof, are paths of Peace.*

Though *David* had a Crown of pure Gold on his Head, though he was Lord of such a Country which was then the glory of all Lands, yet we find that God was his Joy; and that was his Language; *Whom have I Heaven but Thee, and there is none on Earth that I desire besides Thee.* Whereas *Solomon* his son, indulging his Flesh, and too much forgetting God, did but hereby contribute to his own disquiet. *He made him great Works, he built Houses, and planted Vineyards; he made Gardens and Orchards, and planted Trees in them of all sorts of Fruit; he made Pools of Water, that the Trees might be the more Flourishing. He had Servants & Maidens, Possessions of great and small Cattel,*

tel, above all that were before him in Jeruſalem. *He gathered Silver and Gold, and the peculiar Treaſure of Kings, and of the Provinces. He had Men-ſingers, and Women-ſingers, and the Delights of the Sons of Men; and Muſical-Inſtruments of all ſorts. Nay, whatſoever his Eyes deſired, he kept not from them; neither did he withhold from his Heart, any Joy.* How large an Inventory is here of what is gratifying to the Senſes? Yet in the midſt of all, he cryes out, *Behold, all is Vanity and Vexation of Spirit, and there is no Profit under the Sun,* Eccleſ. 2. 4, 11.

Madam, I earneſtly deſire your Eternal welfare; and alſo your preſent Joy: And truly, there muſt be Godlineſs not in the

Form only, but in the *Power* also; or else you will be a *Stranger* to the pleasure of Christianity. God is the Souls centre. Rest is elsewhere in vain expected. *The more you acquaint your self with Him, the more perfect your peace will be; & thereby good will come unto you.*

These ensuing Sermons concerning Prayer, I hope, through the blessing of God, may be a means to make Devotion much more fervent. And 'tis not in vain to seek Him that is so willing to be found, and whose Sufficiency is such, that he can satisfie your desires when they are most Enlarged.

That the Lord of Heaven would bless You, and all the Branches of your Illustrious *Family*,

mily, and make all eminent for Piety and Holineſs, which will be your trueſt Honour, and greateſt Dignity, is the Prayer of

Madam,

Your Ladiſhips moſt humble, and moſt obliged Servant,

Nathanael Vincent.

To the Readers, especially them that were Hearers of these Following Sermons.

Beloved Brethren,

BEing about to Read a Book concerning Prayer; how convenient is it you should begin with Prayer, that you may read with profit? Lift up therefore your hearts unto God, and desire Grace to do what is made known to be your duty.

Gods Precepts are for your profit; He is not capable of being advantaged, for he is infinitely and eternally self-sufficient; but you your selves will be benefited by your Obedience. He requires you to come

to

to the throne of Grace, that he may impart his Grace and Mercy unto you that so much stand in need of it. 'Tis the property of Good to be communicative of it self: And the Lord who is the Summum Bonum, *highest and chiefest Good, does give most of all liberally.*

Prayer is an Ordinance that He has appointed; and 'tis a great privilege we are allowed, to pour out our Souls before him; His Hand is not shortned, His Ear is not heavy; we shall not be straitned in Him; if we are not straitned in our own Bowels.

You that never have pray'd with any seriousness of Spirit, should cry now with the greater fervency. You have not one Sin *pardoned, not* one Corruption *mortified,* not one

one ſaving Grace *wrought in your Hearts*; *you have not the* leaſt part *of your main work don*; no proviſion *at all made for Eternity and another World. It concerns you therefore to begg as for your Lives, that God would reconcile you to himſelf in Chriſt, and make you new Creatures, and become a Father and a Portion to you.*

Now is the accepted time; *Now the Father of Mercies is upon the mercy Seat. Now the Lord Jeſus is willing to be your Advocate, and to intercede for you. Now the ſpirit of Grace is ready to help our infirmities*; *Now forgiveneſs of ſin and life and Immortality are freely offer'd, nay you are intreated to accept them. But it will not be thus alwayes, ſhortly, God will be*

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inexorable; the Advocate will be a judg to condemn, and the spirit will withdraw for ever, and the day of grace will be ended. Oh therefore pray now, for then 'twill be to late to pray.

And for you that make conscience of this duty, wrestle still with greater Vigour. Those *are the strongest Christians that are mightiest in praier. He that prayes well, will do all wel besides; for by prayer strength is obtained for the performance of every* Duty.

I have added a short treatise concerning the gift of prayer, bebecause many are weak and unexercised in this Duty, *and I have furnished them with* Scripture ex*pressions which are without controversy, the best of all; and by*

practice

practiſe and diligence their ability may be increaſed.

Theſe Sermons were begg'd from Heaven, I follow them with prayer, that from thence they may be effectual, not only to thoſe that have deſired the publiſhing of them, but unto all others, unto whoſe hands the providence of God ſhall bring them.

Nathanael Vincent.

Pray before you Read; Correct these

ERRATAES.

PAge. 2. lin. 31. for *dart*, r. *darts*. p. 9. l. 18 for *vow*. r. *voice*. l. 19. blot out, *and those things onely must be directed unto God alone*. p. 12. l. 22. for *God ever* r. *Gods ear*. p. 18. l. 6. for *in our directory* r. *in our directory* l. 9. for ἔυχεσθας r. ἔυχεσθαι p. 21. l. 4. blot out *and*. p. 26. l. 11 for *price* r. *prize* p. 33. l. 3. for *which* r. *that* p. 37. l. 14. for, *or the rock* r. *for the rock* p. 62. l. 29. for *innumeration*, r. *ennumeration* p. 69. l. 19. for *thee* r. *this*. p. 72. l. 25. for *carnal desires* r. *carnal designs* p. 73. l. 10. for *veins* r. *reins* p. 77. l ult. for *Spirti* r. *Spirit*, p. 97. l 19. for *hirado* r. *hirudo* p. 100. l. 9. for *emfulneſs* r. *Sinfulneſs* p. 122 l. 10. for *is* r. *are* p. 140. l. 7. for *exalted* r. *excelled* p. 146 for *night*. r. *nigh* p. 167. l. 13. for *court* r. *coaſts*.

Eph. 6. 18.

Praying always with all Prayer and Supplication in the Spirit, and Watching thereunto with all perſeverance and ſupplication for all Saints.

THe Apoſtle looking upon the *Epheſians* as militant Saints and fighting not againſt Fleſh and Blood, but againſt the Principalities and Powers of Darkneſs; he inſtructs them towards the latter end of this Chapter, how they might become more than Conquerors. To this end he tells them firſt of all, where their ſtrength lay; they muſt *be ſtrong in the Lord, and in the power of his might*, v. 10. and then gives them a compleat Armour, which being put on, and the ſeveral pieces of it skilfully uſed, the wiles of Satan will be fruſtrated, and themſelves enabled *to withſtand in the evil day, and having done all to ſtand.*

1. They must be girded about *with the girdle of Truth.* By Errour Satan has great advantage; how many, like Children, are tossed too and fro by every wind of Doctrin? but a judgment rightly informed and well settled, that buys the Truth, and will by no means sell it, has a great influence unto a Christians stedfastness and growth in Grace.

2. They must have on *the Breast-plate of Righteousness*; they must be Righteous in heart, Righteous in sincerity. A Conscience purged from dead works, is a better defence than a wall of Brass. Satan cannot so easily disquiet them that are sincere, neither is he able to corrupt them; their holiness being true, sin is hated, the allurements unto sin are contemned, and God is followed hard after.

3. Their *Feet must be shod with the preparation of the Gospel of Peace.* They must be encouraged by that Peace which the Gospel publishes, to run the way of Gods Commandments; and that though those ways are never so difficult and unpleasant to flesh and blood, they must hold fast the profession of their Faith, and depart from Evil, and go in the path that is called holy; though by thus doing, they never so much expose, and make themselves a prey.

4. *Above all, they must take the Shield of Faith, whereby they may quench the fiery dart of the Wicked.* Satans Temptations are

Darts;

Darts; he does design our wounding, our pain, our death, in shooting of them: And these Darts may well be called *fiery*, they are shot from Hell, and an Hell in the Conscience they make, if they are not quenched; but Faith is a shield to repel and beat them back: Faith makes application of the Righteousness and strength of Christ, and by this means, not only former wounds are asswaged and healed, but the soul is more secured for the future.

5. The *Helmet of Salvation* must cover their heads in this day of Battel with evil Angels. A lively hope of salvation is very encouraging both unto patient continuance in well-doing, and also unto suffering for the sake of Righteousness.

6. The Apostle tells them that *the Sword of the Spirit, which is the Word of God*, must be made use of. If this word be understood, believed, thought on, loved, stood in awe of; if it thus abide in us, we shall be strong, and overcome the evil one.

These are the pieces of the Armour of God. But in this Combate with the Devil, is there not need of Auxilary forces? certainly, there is a necessity of succour from Heaven. The Captain therefore of our Salvation, must be looked unto, and divine aide continually implored and begged for. By prayer we have power with God, and power against our spiritual Enemies. No wonder

that the Apoſtle enjoyns *Praying always with all prayer and ſupplication in the Spirit*, &c.

The Text may be divided into theſe parts:

1. Here is a *Duty commanded*, in the performance of which lies ſafety; and that is, *Praying*.

2. The *extent of this Duty*, it muſt be *always*, and it muſt be *with all Prayer*.

3. The due qualifications of this Duty, which are theſe following.

1. It muſt be *in the Spirit*.

2. It muſt be *with Watching*.

3. It muſt be *with all perſeverance*.

4. It muſt be *with a publick ſpirit*; we muſt pray for *all Saints*, as well as for our ſelves, ſince they are engaged in the ſame War.

That theſe words may be the better underſtood, I ſhall anſwer theſe ſeveral queſtions.

1. *Is there any difference between Prayer and Supplication?* I anſwer, The word προσευχὴ, which is tranſlated *Prayer*, does intimate we have to do with God in Prayer; to him we are to direct our Petitions as an Hearer, as an Helper. The word δέησις, which is tranſlated *Supplication*, does intimate that there muſt be an acknowledgment of our own indigency and wants, and a looking to the Alſufficient Lord for ſupply.

2. Ano-

2. Another queſtion is this: *What is meant by Praying always?* I anſwer, the Greek phraſe which the Holy Ghoſt uſeth, is, ἐν παντὶ καιρῷ, which ſignifies *To pray every opportunity that is offered.* This Text does give no encouragement unto the fond Sect of the *Euchites*, who thought that prayer was to be their whole buſineſs: No, no, there are other Duties which God calls for, and which this of Prayer muſt not juſtle out. But all thoſe opportunities which are afforded for Prayer, muſt be heedfully obſerved, joyfully laid hold on, and diligently improved. This is to pray always: Its ſaid of *Mephiboſheth, that he did eat* always, *or* continually *at the Kings Table*, 2 Sam. 9. 13. What ſhall we from hence infer, that he ſpent day and night in nothing but eating? no ſuch matter; but when the ſeaſon, or meal-time came, he was preſent. So to pray always, is *to pray whenever prayer is ſeaſonable.*

3. A third queſtion is, *What is meant by all Prayer? Bullinger* refers this to the *intenſion of the mind*; ſaying, that in this Duty, there muſt be all poſſible devotion, and intentneſs, and fervency of heart. But *Muſculus* underſtands Prayer of every ſort; and indeed all kinds of Prayer which God has appointed, are needfull, and the Lord is ready by the Communications of his Grace, to encourage to the practice of this Duty in the full extent and latitude of it.

4. Another queſtion is this; *What are we to underſtand by prayer in the ſpirit?* Some refer this clauſe to the *things asked*, as if we ſhould ſlight all worldly enjoyments, and ask only for thoſe bleſſings that are ſpiritual. 'Tis confeſſed that ſpiritual bleſſings are to be moſt prized, and to be begged with the greateſt importunity; but yet temporal mercies may alſo with ſubmiſſion be deſired. *Daily Bread* we are allowed to ask for; and that Bread is ſweeteſt, and moſt bleſt, that is the fruit of Prayer. Others obſerve, and rightly, that this paſſage, Praying ἐν πνεύματι *in the Spirit*, may have relation both to the *ſpirit of God*, and *the ſpirit of him that prays*.

1. It may have relation unto the *Spirit of God*. The Holy Ghoſt *makes interceſſion for Believers, according to the will of God; he helps their infirmities, who of themſelves know not what to pray for as they ought*, Rom. 8. 26, 27.

2. It may have relation *unto the ſpirit of him that prays*. Prayer muſt be the off-ſpring of the heart, or elſe 'twill not be of any value or efficacy. The ſpirit of a man muſt underſtand what, and the worth of what is prayed for, and the affections muſt be ſtirred in order to the attainment of it.

In Religione non ſit, quod cor non facit.

5. A fifth queſtion is, what are we to under-

derſtand *by watching unto prayer with all perſeverance?* We muſt watch over our hearts, and watch for God, and this muſt be with continuance; unleſs we continue to watch and pray, we may quickly enter and fall into temptation. And ſince all militant Saints are in danger as well as we, and ſtand in ſo near a relation to Chriſt and to us, we ſhould be much concerned for them, ſo as to deſire their ſafety and well-fare as our own.

There are ſix Doctrins which theſe words afford us.

1. *A Chriſtians ſecurity lyes very much in praying always.*

2. *All prayer is of concernment to be uſed.*

3. *Prayer, when rightly performed, is ſupplication in the ſpirit.*

4. *In prayer, Watching is a neceſſary ingredient.*

5. *We muſt perſevere, if we would ſpeed in prayer.*

6. *Our ſpirits muſt be ſo publick, as to ſupplicate for all the Saints as well as for our ſelves.*

D. 1. I begin with the first of these Doctrines, *That a Christians security lies very much in praying always.* Although he be Armed from head to foot, with the Armour of God; which if any in the world, is Armour of Proof, yet he is not safe without prayer. Saints in Scripture, have lookt upon the Throne of Grace as their *Asylum* and Sanctuary, and have come hither for refuge and strength in their troubles and temptations. *David,* when he perceived the deceit and hatred of his Adversaries, who fought against him without cause, says, 'twas his course, and truly 'twas a wise one, *to give himself to prayer*, Psal. 109. 4. When his soul was among Lyons, and he dwelt among those that were set on fire, he *then crys unto God most high, unto God that performed all things for him,* Psal. 57. 2. When the Apostle *Paul* was buffeted by the Messenger of Satan, he *besought the Lord thrice, that it might depart from him, and had this answer, my grace is sufficient for thee,* 2 Cor. 12. 7, 8, 9. Nay, the very Captain of our Salvation, *Christ himself,* not only used the word of God in temptation, and overcome the Devil by Scripture-weapons, but also he was wonderfully fervent in prayer, *Heb.* 5. 7. *In the days of his flesh, he offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.*

I shall

I ſhall ſpeak unto this Doctrin in this following order. Firſt, *give you a definition of prayer*, that you may know what 'tis. Secondly, Inform you *what it is to pray always.* Thirdly, Shew you *why a Chriſtians ſecurity lies in prayer.* Fourthly, Give you *ſome reaſons why he ſhould be always praying.* Fifthly, *Anſwer ſome Objections that are made againſt this Duty.* Laſtly, *Make Application.*

In the firſt place I am to give *you a definition of prayer*, that you may underſtand the nature of it. *Damaſcen.* l. 3. de. orth. Fid. c. 24. give this deſcription, προσευχὴ ἐστιν ἀνάβασις τοῦ νοῦ πρὸς τὸν θεὸν, ἢ αἴτησις τῶν προσηκόντων παρ' αὐτοῦ. *Prayer is an aſſention of the mind unto God, and asking thoſe things which are convenient from him.* The mind muſt aſcend as well as the voice, and both muſt be directed unto God alone; ~~and thoſe things only muſt be directed unto God alone;~~ and thoſe things only muſt be deſired which the wiſe and gracious God ſees convenient. *Aquinus* defines prayer, *an act of the practical underſtanding, explaining the deſire of the will, and requeſting ſomething from another*, which being applied unto God, amounts to thus much, *that both the mind and will do act*

Oratio eſt actus rationis practicæ voluntatis deſiderium explicantis, & ab aliis aliquid poſtulantis, Aquin. in. 2. 2. qu. 83. art. 1.

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in prayer, the mind makes known what the will desires, *Psal.* 38. 9. *Lord, all my desire is before thee, and my groaning is not hid from thee*; and then likewise, there is an earnest craving to have this desire satisfied, *Psal.* 90. 14. *Oh satisfie us early with thy mercy, that we may rejoyce and be glad all our days.*

But a more full definition of prayer is this. *Prayer is a Duty performed unto God by sensible and believing Souls, in which they ask for things according to his will, in the name of Christ, with thanksgiving for what already has been received.* This definition I shall take in pieces, and explain the parts of it.

1. *Prayer is a Duty*; 'tis part of that homage and worship which we owe to God; this is evident by the light of nature, the Heathen Marriners *cryed unto the Lord for preservation in a Storm*, Jon. 1. but 'tis more evident by Scripture light, commands to pray, are frequent. And he *that does restrain prayer, casts off the fear of God, and says unto the Almighty*, Depart from me, *Job.* 21. 14, 15. Prayer is a Duty, for we are obliged to it by a precept; and that precept is for our profit: we need help from Heaven, and our wants that are of greatest concernment to be supplied, can be supplyed by none, but by him that is Alsufficient; and when we cry to him, we give him glory, for it argues we believe his power, and mercy, which prove him able, and ready to succour and relieve us.

2. Prayer,

2. Prayer is to be performed *unto God, and to him only*, Mat. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*: Unto *Thee my God, and my King, will I pray*, ſays *David*, Pſal. 5. 2. and v. 3. *I will direct my prayer unto Thee, and will look up*. Gods Hand is not ſhortned, that it cannot ſave, neither is his Ear heavy, that it cannot hear. He is able to do, not onely to the uttermoſt of our deſires, *but exceeding abundantly, above all that we can either ask, or think*, Eph. 3. 20. The *Papiſts* dangerouſly corrupt holy worſhip by their ſinful prayers to Angels and Saints, and eſpecially to the Virgin *Mary*. Cardinal *Bonaventure* has blotted out the name of *Lord* in the Book of the *Pſalms*, and put in the *name of Lady*, and teacheth Chriſtians to ask the ſame things of the Virgin *Mary*, which *David* asked for at the hands of God himſelf. Under the old Teſtament we find that Believers directed their ſupplications to God himſelf, and found him ready to hear and ſave; and under the Goſpel, where the manifeſtation and communication of his Grace are more full and plenteous, is there need to go to any other? No, no, *One God* can ſupply *our needs according to his riches in glory by Chriſt Jeſus*, Pſal. 4. 19.

3. Thoſe that pray, *muſt be ſenſible*: Ig-

no-

norance and unbelief, and hardneſs of heart, make the words of prayer a Mockery and Abomination. They that pray, therefore muſt be ſenſible of *their ſins*, of *their needs*, of *their unworthineſs*, to have thoſe needs ſupplyed; finally, they muſt be ſenſible *that none can help them, but the God they are praying to.*

1. They muſt be *ſenſible of their ſins. I acknowledge my Iniquities* ſays *David, and my ſin is ever before me*, Pſal. 51. 3. ſo *Eſa.* 59. 12. For *our Tranſgreſſions are multiplyed before thee, and our ſins teſtifie againſt us; for our tranſgreſſions are with us, and as for our Iniquities we know them.* Sin muſt be acknowledged with ſhame and ſorrow, elſe 'twill ſeparate between God and us, and prove a Cloud, through which our prayers will never paſs. There muſt be ſuch a ſenſe of ſin as implies an hatred and wearineſs of it; for if the heart out of love and liking of it, has a regard to ſin, God ever will be deaf, and his mercies reſtrained, *Pſal.* 66. 18. *If I regard Iniquity in my heart, the Lord will not hear my prayer.*

2. They that pray muſt *be Senſible of their needs.* All the poſterity of *Adam* are needy, how rich and full ſoever they conceit themſelves. The firſt man being a publick perſon, had the whole ſtock in his own hand, and having loſt it, has *beggard his whole Progeny*; we are *all come ſhort of the glory of God*, as de-

deſcended from *Adam*; we are fleſh, and in our *Fleſh dwelleth no good thing.* This muſt be underſtood and believed poverty of Spirit Chriſt commends, and pronounces *thoſe that are thus Poor, Bleſſed, Mat.* 5. 3. For they that perceive *they are Wretched, and Miſerable, and Empty, and Naked,* will cry the louder to the Lord *for gold try'd in the fire to enrich them; and white raiment that they may be cloathed.* The poor man that is ready to ſtarve for hunger, how does he cry out *Bread, for the Lords ſake Bread*: for he ſees his need of it. The condemn'd Malefactor how does he *roar out for a Pardon,* becauſe he ſees his life muſt quickly go without it. And were we but better acquainted with our wants, Oh what ſtrong crys would come from us, that Sin might be forgiven, that Grace might be wrought, that Peace might be Spoken; that Spiritual Maladies might be healed! We all need theſe things as much and more then the hungry ſtand in need of Bread.

3. They that pray, muſt be ſenſible *of their unworthineſs to have their need ſupplyed. Paul* crys out, he was *leſs than the leaſt of all Saints*; and *Jacob*, that he was *leſs than the leaſt of mercies. Job* ſays, *Behold I am vile, and I abhor my ſelf.* We cannot lay claim to any thing as our due, but Wrath and the Curſe. What-ever God beſtows, it muſt be reckoned given *not of debt, but of pure and free Grace,* Rom. 4. *Daniel* in prayer diſ-

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claims all merit in his Righteousness, acknowledges that *Confusion of face belonged to him and to* Israel, *because of their Rebellions*; and says expressly, *we do not present our supplications to thee for our Righteousness, but for thy great mercies*, Dan. 9. 18. We may beg indeed for the greatest mercies, and the greater, the surer we are to speed; for God is most liberal of the greatest; but at the same time must be sensible that the least mercy is too good for such evil ones as we are.

4. They that pray, must be sensible *that none can help them but the God they are praying to*, Jer. 3. 23. *Truly in vain is Salvation hoped for from the Hills and multitude of Mountains*, (the firmest things on Earth, will fail and deceive our hopes) *Truly in the Lord our God is the Salvation of* Israel. Therefore *David* lays this charge upon his Soul *to wait only upon God*, and to have all its expectation from him. God will be seriously sought unto, when we are under the power of this Conviction, that *no other helper can be found.*

4. It followes in the definition, that those that pray *must be believing Souls.* Faith is a Grace that is required in all their Duties, if this be wanting God will not be honoured by our Duties; nor our selves advantaged. Though we hear never so often, *If the Word be not mixed with Faith, it will not profit us*, Heb. 4. 2. and unless our Prayers are *Prayers*

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in Faith they will not be effectuall. Thoſe that pray indeed, muſt be Believers.

1. They muſt believe *that God is, and that he is a rewarder of them that diligently ſeek him*, Heb. 11. 6. they muſt have right apprehenſions of his gracious Nature, and of his good Will towards men. He is willing to be reconciled, and has himſelf without being ſought unto, contrived a way how Sinners Peace may be made: He ſends Embaſſadours to them to treat about it: And intreats thoſe that have offended him that they would be no longer enemies by wicked Works. He has declared, that *fury is not in him* towards thoſe that are deſirous of Mercy, and that he does delight in nothing more than in Compaſſion; and that if any do underſtand and ſeek him, he is more willing to be found, than they can be eager to find him. Theſe things being rightly conceived, encourage Prayer; and Satan, by ſuggeſting the clean contrary, ſtaves off many from this Duty.

2. They that pray aright muſt *by believing, be intereſted in Chriſt the Mediatour.* Chriſt is *the Way*, and *no man cometh unto the Father but by him*, Joh. 14. 6. Chriſt muſt be by faith received as the Goſpel offers him; that is, as *a Prince and Saviour*; and by this Faith being united to him, God looks upon believers as the *Brethren of Chriſt*, as the *Spouſe of Chriſt*; nay, which is nearer,

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as Christs Members, and will deny them nothing. Those that belong to Christ, God is a God to them, and a Father to them as he is to Christ himself, and loves them as he loved Christ; *Joh.* 20. 17. *Joh.* 17. 23. surely he will then grant them their requests.

3. They that pray, must *by Faith rely upon the Promises that God has made of Hearing.* He has said, *that they that ask shall receive, that they which seek shall find, and to them that knock it shall be opened.* Mat. 7. 7. And for further encouragement, because the Spirit teaches what to ask, and how to ask; Christ assures us, *that God will more readily give his Spirit to those that ask him, than earthly Parents Bread unto their hungry Children*, Luk. 11. 13. *If ye then being evil, know how to give good gifts to your Children, how much more shall your Heavenly Father give the holy Spirit unto them that ask him?* How comprehensive a promise is the promise of the Spirit! His work is to apply that Salvation which Christ has purchased: and is sent on purpose that he may endite such Petitions for the Saints as will find audience. How plainly has the Lord said, that *his Eye is upon the Righteous, and his Ear open to their Prayers*, Psal. 34. 15. such words should be rested on when we engage in this Duty.

4. *The more confidently they that pray conclude*

clude the performance of Gods Promiſes, the more certainly they will be accompliſhed. Therefore we are commanded to ask *in Faith, nothing wavering,* Jam. 1. 6. and we are encouraged to draw near with a true heart *in full aſſurance of Faith,* Heb. 10. 22. and hearken to our Lord himſelf, Mar. 11. 24. *Therefore I ſay unto you, what ever things ye deſire when ye Pray, believe that ye receive them and ye ſhall have them.* If we did but more firmly believe that God according to his Covenant for his Sons ſake, has pardoned ſin; and will heal our Souls of their diſtempers; and will give grace ſufficient; and make us to grow and increaſe with the increaſes of God: verily his promiſes would appear to be real, and *according to our Faith it would be to us.* Thus you ſee how *thoſe that pray, muſt be Believers.*

5. In Prayer *things muſt be asked for according to the will of God.* 1 Joh. 5. 14. *And this is the confidence that we have in him, that if we ask any thing according to his Will, he heareth us.* Chriſt tells his Diſciples, Joh. 15. 7. *If ye abide in me, and my Words abide in you, ye ſhall ask what ye will, and it ſhall be don to you:* the Word abiding in us declares the will of God, and regulates our wills; and then what we will we ſhall have; *Luther* ſaid, *Fiat voluntas mea, Let my will be don,* becauſe my will O Lord is the ſame with thine.

I do not wonder that many of the Heathens reasoned against Prayer; they, being unacquainted with the mind of God, knew not what to ask for. But in the Scripture God has declared his mind to us, and that in our Directory. (*Dissertat.* 30.) *Maximus Tyrius* tells us, that if you take away *Phylosophy* out of the world, you take away τὸ μονον ἔυχεσθαι ἐπισάμενον, *that which alone knows how to pray.* For says he, the Philosophers pray'd *for Vertue*, for *tranquility of Conscience*, *for an unblamable Life.* And *a Death full of good Hope.* But how much more truly may this be said concerning Christianity? 'Tis the Christian Religion that informs many degrees beyound Philosophy, concerning the Will of God; and what he is willing to bestow on us.

There is a *threefold Will* of God which we are to regard in Prayer; his Will of Purpose, of Precept, and of Promise.

1. *His Will of Purpose.* Gods Purpose concerning his People, is Wise and Gracious, therefore 'tis called *the good pleasure of his Goodness* by the Apostle, 2 *Thes.* 1 11. and 'tis but reason that this Purpose should be submitted to. We may ask sometimes for that which it may not be fit for us to receive. In *Temporals* especially we are at a loss; and are not able to determine what measure of such kind of Mercys is most meet for us. When therefore

fore we beg for the continuance of Life, the prolonging or reſtoring of Health, the enjoyment of outward Comforts: All muſt be done with *this Proviſo*, that the *Will and Purpoſe of God may ſtand and be accompliſhed*; for we may conclude, that when the Lord denies outward Mercys which we with ſubmiſſion begg for, he intends kindneſs in that very denyal.

2. In Prayer, Gods *Will of Precept is to be regarded*; whatever he commands us to do, we may with boldneſs go to him for ſtrength, which may enable us for the performance. The Lord calls and commands Iſrael to turn. *Turn ye, turn ye from your evil ways, for why will ye die O Houſe of Iſrael.* Ephraim turns this into Prayer, *Jer.* 31. 18. *Turn thou me and I ſhall be turned, for thou art the Lord my God.* God *commanded* David *to keep his Precepts diligently.* David takes hold of this, and cries out, *Oh that my ways were directed that I might keep thy Statutes!* Pſal. 119. 4, 5. He requires that we ſhould love and fear him; we may without preſumption beg that he would *circumciſe our Hearts to love Him*, and *put his fear into our hearts, that we may not depart from him.*

3. In Prayer, *Gods Will of Promiſe* is alſo to be eyed. And though the Promiſes of the life that now is, belong to believers; yet eſpecially they prize and plead the promiſes

of ſpiritual, and everlaſting Bleſſings. Theſe we are to look upon as *exceeding great and precious*, and ſure promiſes; and to beg, that *by them we may be made partakers of the Divine nature, and eſcape the corruption that is in the world through Luſt*, 2 Pet. 1. 4. What can the Lord promiſe more than he does? *Pſal.* 84. 11. *The Lord God is a Sun and Shield, the Lord will give grace and glory, no good thing will he with-hold from them that walk uprightly.* When we intreat him to make good his promiſes, we do in effect but intreat him to glorifie his power and love, his truth and faithfulneſs.

6. Prayer muſt be *in the name of Chriſt*; what name more prevalent? *Joh.* 16. 23. *Verily, verily, I ſay unto you, whatſoever ye ſhall ask the Father in my name, he will give it you.* When we make uſe of the Mediation of Chriſt, we go the way to ſpeed. The *Papiſts* make uſe of the Mediation of Angels and Saints departed. But the Apoſtle tells us as of *one God*, ſo of *one Mediator between God and Men, the Man Chriſt Jeſus.* Saints indeed, on Earth, may pray one for another, becauſe God *has commanded it*, it *maintains love among them*, and the *Strongeſt need the prayers of the Weaker.* How earneſtly does the Apoſtle *Paul* beſeech the believing *Romans*, that *they would ſtrive together with him in their prayers to God for him*, Rom. 15. 30.

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But *not a word of prayer directed to any departed Saint in Scripture.* And when *Jacob* was in distress, and the *Angels of God met him*, and he said, *this is God's Host*; but he *begg'd nothing of them*, but *wrestles with God himself*, and as a Prince prevailed.

'Tis a silly Objection, that we use the mediation of great men when we have to do with Princes; and therefore the Mediation of Angels and Saints is to be used when we have to do with God, for the Lord *grants free access unto all*, if they use Christ as a Mediatour; and therefore the Mediation of Angels and Saints is needless.

We must pray you see in the Name of Christ; and there are four things which we are to have an eye to.

1. *The satisfaction of Christ*; he has been *wounded for Transgression*, he *bare the Curse*; so that we may beg with confidence to be delivered from it: He has made *Peace by the blood of his Cross*, we have encouragement to *beseech the Lord to be reconciled*, and that he would no longer be a Foe, but a Father to us.

2. We are to eye *the purchase of Christ.* He has purchased all the blessings of the new Covenant. Heaven it self is called *a purchased Possession*, Eph 1. 14. Christ payd a price for it, that it might be ours. 'Tis not only an act of Grace, but an act of Righte-

ouſneſs in God, conſidering what Chriſt has paid for, to forgive Sin, and to give Salvation.

3. We are to eye *the interceſſion of Chriſt*, Heb. 7. 25. *He is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever lives to make interceſſion for them.* Our great high Prieſt is paſſed into the Heavens, and his work is there, to pray for Believers, and his Father hears him always. How can prayers miſcarry that are backt with the interceſſion of ſuch a one?

4. We are to eye *the ſtrength of Chriſt, and his aſſiſtance.* Rightly to pray, is a matter of difficulty; Chriſt, by his Spirit, is ready to help the infirmities of Believers; ſo that notwithſtanding all diſcouragement, and oppoſition from within, and from beneath, they ſhall make ſomething of this duty of prayer, and obtain the bleſſing.

7. In prayer, there *muſt be Thanksgiving for what has been already received.* Praiſe is the *ſublimeſt part* of prayer: Praiſe is a debt; and how vaſt is the debt, if we conſider the multitude, greatneſs, freeneſs, and continuance of mercies? Praiſe ſweetens prayer, nothing more pleaſing to God; nothing more pleaſant to our ſelves. And to give thanks for benefits received, is as effectual a way to prevail for more mercy, as the moſt vehement and ſtrongeſt cryes. Oh there-

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fore, that all who pray, would also *praise the Lord for his goodness, and for his wonderful works to the Children of men?* Psal. 107. 8. Thus have I explained the definition, and opened the nature of prayer to you.

In the second place, I am to inform you *what 'tis to pray always*; this I have touched upon already, but shall more fully speak to in these particulars:

1. To pray always, implies, *being always in a disposition, and frame to pray when God requires it.* The heart must be reconciled to this duty, and fall in love with it, & go to the Throne of Grace with alacrity; much may be gotten at the mercy seat, the unsearchable riches of Christ are unlocked, and we may take as much as the hand of faith can grasp, without being checked or upbraided. The God whom we have to do with, *gives liberally, and like himself*, Jam. 1. 5. The heart should be forward to pray, and be weary of, and through grace, subdue more and more that evil, which alas is *present when good is about to be performed*, Rom. 7. 21.

2. To pray always implys, *laying hold of all opportunities to pray*, that are graciously vouchsafed to us. Whenever there is a meet season, and a motion to pray, we should catch such an occasion by the fore-lock, for when once 'tis past, 'tis past recalling. Stated times of prayer ordinarily, should in no wise be

neglected; and when there are *extraordinary calls* to this duty, they ſhould by all means be heeded. But here you muſt take heed of being impoſed upon by Satan. He is clearly for wearying you by ſpiritual extortion, and preſſing you to more of the external part of duty then God requires. 'Twill not be amiſs to ſhew you the difference between Satans motions to pray, and the Lords calling you thereunto.

1. *Satans motions are unſeaſonable*, when God calls to other duty. When we in obedience to the Divine command, are diligent in our calling, of a ſudden Satan will move to pray; but by the unſeaſonableneſs of the motion, we may diſcern whence it comes, but the Spirits motions are regular.

2. *Satans motions to pray are unmerciful*; he would fain have Sinners not pray at all; but if they will needs fall upon the duty, he urges them to over-doing, and exacts ſo much as is apparently to the waſting and expending, and deſtruction of nature; and his deſign is to render prayer burthenſome, and at laſt, to make it totally neglected. But the Lord is merciful in his motions, he requires that which is infinitely beneficial to the Soul; and deſtructive auſterities towards the body, he no where requires.

3. Satans motions to pray, *are commonly followed with ſome direful injections, if they are not obeyed*; and what he injects has no

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Scripture-foundation. He tells ſouls that they are Reprobate, and will be damned, if they do not what he unreaſonably perſwades, whereas the word of God ſpeaks no ſuch matter. Well then, Satans motions are not to be minded.

3. To pray always, implies, *praying in every ſtate and condition*; in Sickneſs, in Health, in Proſperity, in Adverſity; prayer is to be uſed; without prayer Sickneſs will be unſanctified, and an uncomfortable load; and if it be taken off, 'twill be in anger; without prayer, Health will be a judgment, and only ſerve to encourage a neglect of the ſoul, and another world: Without prayer, Adverſity will be intolerable, and Proſperity will be a ſnare, and occaſion forgetfulneſs of God, and a daring to rebel againſt him. No condition ſhould cauſe a ceſſation of prayer; for the Apoſtle ſays, *Pray without ceaſing*, 1 Theſ 5. 17.

4. To pray always, implies, *Not to let fall any holy ſuite till it be granted.* We muſt not faint in prayer, nor give over, though we do not preſently ſpeed, *Luk.* 18. 1. He ſpake a parable to them to this end, that *men ought always to pray, and not to faint.* Importunity prevailed with an unrighteous Judge, ſurely then 'twill be prevalent with the Father of mercies. God does not preſently grant ſometimes, to try whether we duly eſteem mercies; and if we do, we ſhall think them

them worth our while to pray ſtill for them, and wait till they are given.

5. To pray always, implies, *Not to give over praying while we are on Earth.* This Ordinance, we muſt never be above; for we always need to engage in it. Our life is a continual warfare, we have need to pray for defence and victory; our knowledge and grace is imperfect, we have need to pray for the increaſe of both, and that we may be helped to preſs towards the mark for the price of the high calling of God, *Phil.* 3. 14.

In the third place, I am to tell you *Why a Chriſtians ſecurity lies in prayer.*

1. *Prayer engages God on a Chriſtians ſide.* He promiſes to hear the cry of the Righteous ones; and hearing their cry, implies the engaging of his power and goodneſs for their ſupply and ſafety. In prayer there is an acting of holy deſires, unto which ſatisfaction is aſſured; and there is an acting of truſt and faith, and God will ſhew himſelf ſtrong in the behalf of them that flie unto his Name, as to a Tower of defence, and rely upon his everlaſting Arm. He that believes, and has his expectation from the Lord, ſhall not be aſhamed. The Apoſtle ſticks not to ſay, *Whoſoever calleth on the Name of the Lord, ſhall be ſaved*; Rom. 10. 12. that is, whoſoever calls with faith and fervency. Such

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calling engages God for us, & if *He be for us, who can be againſt us?* Rom. 8. 31. Our Iniquities, though never ſo ſtrong, he can eaſily ſubdue; the world, and the God of the world, are weak, compared with the Almighty. He can deliver from the evil world, from the evil one, from every evil work, and preſerve us to his Heavenly Kingdom.

2. Prayer, *Weakens the fleſh with the affections and luſts of it.* Our great danger is from theſe homebred Enemies; *Our Luſts do war againſt our Souls*, 1 Pet. 2. 11. And the Apoſtle threatens Believers, *If ye live after the fleſh, ye ſhall dye*, Rom. 8. 13. What courſe does *David* take to obtain the Victory over his Corruptions? he prays againſt them. *Cleanſe me from ſecret faults! Keep back thy Servant from preſumptuous ſins. Let no Iniquity have the dominion over me! Create in me a clean heart, and uphold me with thy free Spirit!* Theſe and ſuch like were his crys, and he did not cry in vain. The Believer, in prayer, pleads that 'tis *for God's Honour* to kill Corruption, that *'tis His declared Will, even man's Sanctification*; that 'tis His *work to Sanctifie*; that He has *promiſed to Sanctifie throughout, in body, Soul, and ſpirit; and he is faithful, and therefore will do it*, 1 Theſ. 5. 23, 24. He pleads that *Chriſt died that he might Redeem and Purifie from Iniquity, that he might cleanſe his Church*;

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and present it unto himself a glorious Church, not having spot or wrinkle, or any such thing, but that it might be holy, and without blemish, Eph. 5. 27. and such pleas are effectual to the obtaining of grace, and mortifying the deeds of the body.

3. A Christians security lies in prayer, *for prayer obtains better things than the world can boast of.* Let the world allure by its strongest baits, and present unto the Christian, the greatest gains, the sweetest pleasures; yet Blessings more valuable, are to be gotten at the Throne of Grace. The heart, in prayer, is taken up with the thoughts of, and eagerly desires after the priviledge of Reconciliation and Adoption, Communion with God, and the Communications of his Grace and Spirit, an eternal weight of glory, a Crown of life, an enduring substance, fulness of joy and pleasures for ever-more, *Psal. 16 ult.* These are the things above that in prayer are sought; and what are things below in comparison? The heart that is placed on these, is the better armed against the world, as long as spiritual and eternal blessings are secured, the world is neither desired, nor dreaded by it.

4. Prayer is *an undermining of Satan.* The powers of Hell, have felt the force of this duty. Christ commands his Disciples to pray when he perceived the Devil about to winnow them, *Luk.* 22. 40. *Pray that ye enter*

ter not into Temptation. If as oft as we are assaulted by the Tempter, we did but look unto the Lord for grace to help in the time of need, temptation would be very unsuccesful. Two things are done in prayer against Satan; *By our confession of sins, this Accuser is silenced*; by *Petition, Grace is obtained to withstand him.*

1. By *confession of sin this Accuser is silenced.* Satan is styled the *Accuser of the Brethren*; and to shew how malicious and eager he is in his Accusations, he is said *to accuse them day and night before God*, Rev. 12. 10. But in prayer, Believers bring bills of Indictment against themselves; not only all that Satan can truly lay to their charge, do they also lay to their own charge; but also all that God has against them, they acknowledge; they cover not their sins, but confess and aggravate them; they blame and judge themselves, and how earnest are they that sin confessed may be pardoned and purged away by the blood of Christ? Now Satans mouth is stopt, his charge signifies nothing; for thus *confessing* sin, and looking unto Jesus for Clensing as well as Atonement; *God is faithful and just to forgive them their sins, and to cleanse them from all unrighteousness*, 1 Joh. 1. 9.

2. By Petition, Grace is obtained to withstand Satan. The Apostle *Paul*, when buffeted by the Devil, falls to prayer, and what answer

anſwere has he? *The Lord ſaid unto him, my Grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs.* And the Apoſtle is ſatisfied in this, that the power of Chriſt did reſt upon him, 2 Cor. 12. 9. Prayer brings us to the God of Peace, *who has promiſed to tread Satan under our Feet ſhortly*, Rom. 16. 20. By Prayer Wiſdom is derived from God; and the more wiſe the Father of Lights makes us, the better we underſtand the Devils wiles, and his deſign is ſeen thorow, which is to deceive, to defile, and at laſt to murther Souls. And as Wiſdom is increaſed, ſo Faith, and Love, and Fear, and other Graces, by Prayer; and the more we believe God, the leſs credit ſhall we give the evil one; the more we love God, the more we ſhall hate that evil which we are tempted to: The more we fear the Lord the more will our hearts be united to him and 'twill be a matter of the greater difficulty to perſwade us unto a departing from him.

5. A Chriſtians ſecurity lies in Prayer, *for Prayer is a great means to make every other Ordinance effectual for our ſafety, and ſpiritual advantage.* The word of God and prayer are coupled together, *Acts.* 6. 4. *But we will give our ſelves continually to prayer, and to the miniſtry of the Word.* Our Sermons which we preach unto you, ſhould be begg'd from Heaven; they ſhould be begun, ended,

ded, followed after with Prayer; And if you that are hearers would but help us herein by prayer, 'twould be in effect to help your ſelves. If there were but more praying before you come to the Sanctuary, that you might be taught to profit; ſo many ſermons would not be loſt; ſo much ſeed would not be ſown in vain. Prayer ſets an edge upon the Word, and makes it quick and powerful to kill Sin, and keep off Satan. Prayer works the Word into the Heart, and being hid there, 'tis a mighty preſervative againſt iniquity. There is a *Spiritual inſtinct* in Believers to joyn Prayer with every Ordinance of God: Becauſe they know that Ordinances cannot ſecure or benefit them, except the Lord concur and work along with them. I have proved, that a Chriſtians ſecurity lies in Prayer.

In the fourth place, I am to give you *ſome Reaſons why we ought to pray always.*

1. We ſhould pray always, *becauſe God is always ready to hear. The Lords Ear is not heavy that it cannot hear*, Eſa. 59. 1. He hearkens after Prayer, and *looks down from Heaven upon the Children of Men, to ſee if there be any that underſtand and ſeek God*, Pſal. 14. 2. The Father is ſaid *to ſeek for right worſhippers*, namely thoſe that worſhip him in Spirit and in Truth, *Joh* 4. 23. we have therefore encouragement, as at all times

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to truſt in him; ſo at all times *to poure out our Souls before him. God is a Refuge for us, Selah,* Pſal. 62. 8. Verily, ſeeking of God in ſincerity, never was yet in vain, and never will be. God has heard ſinners then, when they perhaps have little thought he minded them. When *Ephraim* bemoaned himſelf, was as a Bullock unaccuſtomed to the Yoak, was aſhamed, and confounded becauſe of his evil ways, and cry'd, Turn thou me, and I ſhall be turned; ſays God, *I have heard him,* I have *ſurely heard Ephraim,* Jer. 31. 18, 19. and gives him to underſtand that *he was a dear Son, a pleaſant Child, and that he would ſurely have Mercy on him.* There is not a Tear but God has a Bottle to put it in, nor a ſigh but God obſerves it, nor a true deſire, but he is ready to ſatisfy.

2. We ſhould pray always, *becauſe Chriſt always intercedes,* Heb. 7. 25. *He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever lives to make interceſſion for them.* The prayers of Believers will be vvell ſeconded. This Angel of the Covenant has incenſe ſufficient to perfume, and to make the Prayers of all the Saints at all times acceptable. Chriſt in Heaven is alvvays preſenting to his Father his Sufferings, and by his Sufferings all that we pray for has been purchaſed. His Blood therefore is ſaid to ſpeak in Scripture, and it *ſpeaks better things than that of Abel,*

Abel, Heb. 12. 24. The Blood of Chriſt *cryes* in Gods Ears, on the behalf of thoſe that pray, *which the Curſe that Chriſt has born may be removed from them, that the Sins for which Chriſt was wounded, may be forgiven them; and that out of the fulneſs of Chriſt they may receive, and Grace, for Grace.*

3. We ſhould pray always becauſe the *Spirit is always ready to help our infirmities.* This Spirit Chriſt promiſed; and according to his promiſe ſent him; and this Spirit is ſtyled the *Spirit of Grace and of Supplications*, Zach. 12. 10. for he gives grace and ability to make ſupplications acceptably. And this Spirit abides with Believers alwaies, *Joh.* 14. 16, 17. *I will pray the Father; and he ſhall give you another Comforter, which ſhall abide with you for ever; even the Spirit of Truth whom the world cannot receive becauſe it ſeeth him not, neither knoweth him; but ye know him, for he dwelleth with you and ſhall be in you.* The Spirit is ready to inſtruct us what to pray for, to remove the load of indiſpoſition to this Duty, to quicken our deadneſs therein, to enlarge our hearts in deſires after the God of all Grace, to ſtrengthen us to wreſtle for a Bleſſing. And truly God is not to be prevailed with, but by the mediation of his Son, and by the ſtrength of his own Spirit.

4. We ſhould pray always, becauſe *Sa-*

tan is always forward to assault us. Satan is compared to a Lyon in Scripture. And *Elian* observes concerning the Lyon, that if at any time he is beaten back, he retires βλέπων αντίος καὶ προσρυχων, *with his face towards you*, as being ready upon the least encouragement, to make another attempt. In like manner Satan watches; has his Eye always upon us, and is ever forward to tempt: and should not we be ever forward to pray? Our whole Life is a time of Temptation. Wicked Spirits are continually engaged against us. *We wrestle, sayes the Apostle, with Principalities and Powers, with the Rulers of the darkness of this World, with spiritual wickednesse in high places.* These Enemies are invisible, so 'tis more dificult to withstand them; they are too subtile and too strong for us: We had need therefore to pray without ceasing, since they cease not endeavoring to bring us both to sin and ruine.

5. We should pray always, *because corruption will quickly recruit, and recover strength upon the least neglect of prayer.* Had *David* been praying when he was sleeping so long in the day time, or after his nap had been ended; had he gon to the throne of grace, instead of idlely walking upon the roof of his palace; nay, when first he cast his eyes upon *Bathsheba*, if he had then immediately lookt up to Heaven, and cryed, that that spark of concupi-

cupiſcence might have been extinguiſh'd before it ſet him in a flame: his foul fall, and the dolefull conſequents of it, might have been prevented. But duty was neglected, and luſt took the advantage of that neglect, and he was hurried into two as heinous Sins almoſt as can poſſibly be committed: 2 *Sam.* 11. Experience ſhews us, *that if we omit, or are ſlight in Prayer, that day our paſſions are more eaſily ſtirred, and our luſts get ground.* Thus *Amaleck* prevail'd when *Moſes* hands began to hang down, but when they were held up towards Heaven, *Iſrael* had the better.

In the fifth place I am to *Anſwer the Objections that are made againſt this duty of Prayer.*

Obj. 1. The firſt Objection is this: *God knows our wants and dangers without our telling him.* What need is there then that we ſhould make them known by Prayer?

Anſ. I Anſwer, God may be ſaid to know our Wants and Dangers two wayes:

1. *By the eye of his Omniſcience*, and with this eye he ſees all things; and whether we pray, or no, he perfectly underſtands us, and all the circumſtances we are in; *he compaſſes our path, knows our thoughts afar off, and is acquainted with all our ways*, Pſal. 139. 2, 3.

2. God may be ſaid *to look upon our wants ſo as to have compaſſion* upon us: and without intreating this compaſſion; how can it be ex-

pected? Heark unto *David*, 119. 132. *Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.* Now though God be acquainted with our wants without our mentioning of them; yet he will not look upon them, ſo as to pitty and ſupply them, unleſs we beg this pity, unleſs we beg this ſupply. When *Iſrael* groaned by Prayer unto God, ſays he, *I have ſeen, I have ſeen the affliction of my people in Egypt*; that is, I have lookt upon it with Sympathy and compaſſion, and it follows, *I am come down to deliver them.* Act. 7. 34.

Obj. 2. A ſecond Objection is this. *Why ſhould we pray, ſince the God whom we have to do with is unchangeable?* can we work any alteration in him by our requeſts? No, the Scripture ſayes, with him is *no variableneſſe, neither ſhaddow of turning.*

Anſ. I anſwer, *Prayer makes not a change in God, but a change in us:* it does not make him more mercifull and bountifull, but diſpoſes us for the receiving of his mercy and grace. This notion you muſt all well underſtand, that the deſign of prayer is not to make any alteration in God, but to make an alteration in us, that we may be fitted and made meet for thoſe bleſſings which God has promiſed to give. When God pardons any, the change, to ſpeak properly, is in the perſon pardoned; he that before was an enemy,

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is become a child. Gods wrath is the ſame that 'twas, and his love the ſame that 'twas; only the perſon that before was out of Chriſt, is now in Chriſt; and is now loved, whom before wrath did abide upon. When we pray for grace and holyneſſe, hereby we are more fitted for the receiving of it. God alters not, but we are altered; oh much for the better when we are Sanctified! This matter may be made more plain by this ſimilitude. Suppoſe a man ready to be drowned in the Sea, a rope is caſt out to him from a rock on the ſhore; the man *does not pull the rock nearer to himſelf*, or the rock ſtirs not; but he pulls *himſelf nearer to the rock*, and hereby he is ſaved. God is our rock, Prayer is our cord, whereby we are drawn to him, from whom alone Salvation is to be expected.

Obj. 3. A third Objection againſt prayer is this. *God has decreed what he will give*, and his decrees ſhall certainly ſtand firm and be accompliſhed. He being infinitely wiſe in making them, there cannot be imagined a reaſon why he himſelf ſhould alter them; and they cannot be altered by any other.

Anſ. I anſwer. It muſt needs be granted, that Gods decrees ſhall ſtand unmoveable, but withall I add, that, *he who has decreed to give grace and merty, has appointed prayer as a means to obtain them.* The means is ſubordinate to the end, and comes under a decree

as well as the end. Therefore we are said to be elected or *chosen to Holiness*, which does include the dutys of Holiness, *Eph.* 1. 4. *as well as to be ordained to eternal Life.* If God decrees a man shall live till he is 60 years of age, he decrees that he shall use those means, as food and the like, which are necessary to the prolonging of his days. And so God that does decree to give grace, and pardon, and glory, decrees and appoints prayer and other duties to be performed. After the Lord had promised much, and declared his gracious purpose towards *Israel*, to pardon, renew, heal, and restore them; He adds, *For all this, will I be enquired of by the House of* Israel *to do this for them*, Ezek. 36. 37.

You shall find that *God's decree has not made the Saints esteem prayer needless, but encouraged them to fervency therein. Daniel* understanding by *Jeremiahs* Prophecy, that after seventy years, *Judah* should be brought back from the *Babylonish* Captivity, prays the more earnestly, that they might be set at liberty, *and that the Sanctuary might be shone upon which lay desolate*, Dan. 9. 2, 3. And *David*, when he understood, that God *purposed to build him an House*, pray'd, that God *would do as he had spoken.*

Obj. 4. Another Objection is this. Wicked *men have small encouragement to pray*, since their prayers are styled an abomination.

Ans.

Anſ I Anſwer.

1. *Wicked men are blamed for not praying however*, Pſal. 14. 4 *Have all the workers of Iniquity no knowledge, who eat up my People as they eat Bread, and call not upon the Lord.* Prayer is a duty which Wicked men have an obligation to, and they ſin in the omiſſion of it.

2. *If Wicked men totally caſt off Prayer, 'tis apparent whether they are going*; they are going further and further from God, and making haſt in the broad way that leads unto deſtruction.

3. While they are praying, *though they pray ſorrily, yet they are uſing God's Ordnance*; and there is the greater likelihood, that God may pitty them, and give his ſpirit to work upon them.

Object. 5. Another objection is this; *God himſelf ſays, I am found of them that ſought me not*; *I am made manifeſt to them that asked not after me*, Rom. 10. 20

Anſ. I Anſwer.

1. This place is to be underſtood *concerning the Gentiles call*; to whom, without their ſeeking, the Apoſtles were ſent to publiſh the glad tidings of Salvation.

2. Though the Lord does prevent us by his goodneſs, and does firſt offer himſelf to us, yet *always, when he gives himſelf, he gives an heart to deſire after himſelf*: Firſt, *He makes*

us to open our mouths wide, and *then fills us,* Psal. 81. 10. First He causes a spiritual thirst, and then he gives us to drink of the water of Life freely. *Ho, every one that thirsteth, come to the Waters, come buy Wine and Milk without money, and without price,* Isa. 55. 1. No price is required, only prayer and entreaty is to be used.

I come in the last place to the Application. And if the Christians security lies so much in Praying Always,

The first Use is of Instruction, concerning *the extreme danger that Prayerless Souls are in.* 'Twill be faithfulness and kindness to make such sensible of their danger; therefore I shall a little stay upon it, and manifest their peril in these particulars.

1. Those that are strangers to prayer, *God is against them.* O dreadful! what is God! and who are they! who can stand before his indignation? who can defend himself against that Arm that is Omnipotent? *The Mountains quake, the Hills melt, the Devils tremble before this God; the whole world compared with him, is but as the drop of the Bucket, and the small dust upon the ballance, and all the Inhabitants of the world are nothing, less then nothing, and vanity,* Esa. 40. 15, 17. Surely 'tis fearful to have so glorious and great a God an Enemy. But an Enemy he is unto all that count not his love and favour worth the pray-

praying for. Thoſe that will not intreat him to be reconciled, 'tis a ſign they neither value his love, nor fear his wrath, and under wrath they are unqueſtionably.

2. Thoſe that are ſtrangers to prayer, *their mercies are not mercies indeed to them*, that threatning is fulfilled upon them, *Mal.* 2. 2. *I will ſend a Curſe upon you, and will Curſe your Bleſſings.* Prayer will turn Curſes into Bleſſings; afflictions are part of the Curſe inflicted becauſe of ſin, but prayer alters the nature of them; for the Sanctification of them being beg'd and granted, they work together for the good of them that feel them. Affliction yeilds *the peaceable fruits of Righteouſneſs to them that are exerciſed thereby*, ſays the Apoſtle: On the other ſide, where prayer is not, bleſſings are a ſnare, and the good things which are received work together for the harm and ruine of thoſe that do enjoy them. There is a ſpirit of ſlumber which has ſeized on them in the midſt of their enjoyments, and their Table, their plenty, their abundance, becomes a ſnare *and a trap, and a ſtumbling block, and a recompence to them*, Rom. 11. 8,9.

3. Thoſe that are ſtrangers to prayer, *Satan is endeavouring their Ruine, and there is none to hinder him.* Satan is ſaid in Scripture to fill *the hearts of the ungodly*, to *keep poſſeſſion of them*, and *to work in the Children of diſobedience.* The Devil is come down with great

great wrath, and like *a roaring Lyon he walketh about, ſeeking whom he may devour,* 1 Pet. 5. 8. and truly he finds abundant prey; for moſt watch not at all, pray not at all againſt him. Thoſe that pray not, are led Captive by Satan at his pleaſure, and they do not care or deſire to have his ſnare broken, nor themſelves recovered.

4. Thoſe that are ſtrangers to prayer, *how certain is it, that continuing as they are, they will miſs of thoſe great things revealed in the Goſpel, ſince they count them not worth their ſeeking?* The Goſpel informs us of the one thing neceſſary, of the Pearl of price, of the Kingdom of God, and his Righteouſneſs, and this is the Law that is eſtabliſhed, that *they, who would have theſe things muſt ſeek them.* They that ſeek them not, underſtand not their worth, nor their own need, and therefore certainly and juſtly go without them.

5. Thoſe that are ſtrangers to prayer, *are in danger of meeting with a deaf ear, when crys are extorted by Calamity.* Oh read and tremble, *Prov* 1. 26, 27, 28. *I will laugh at your Calamity, I will mock when your fear cometh, when your fear cometh as deſolation, and your deſtruction as a whirl-wind; when diſtreſs and anguiſh cometh upon you, then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me.* The meaning is this, that when crys are *extorted meerly by diſtreſs*, and *only the removal of Ca-*

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lamity is desired, there being no true humiliation for sin, nor desire to be reformed, all such crys will be neglected. If you will not seek the Lord *while he may be found*, nor call upon him *while he is near*, Isa. 55. 6. when you cry in extremity, he may be far off from you.

6. Those that are strangers to prayer, should consider, *that quickly the accepted time, which they improve not, will be past, and then they shall beg, but most certainly be denied.* We read in Scripture of Calls that no heed was given to. When the foolish Virgins came after the door was shut, and said *Lord, Lord, open unto us.* Alas, they speak too late, the door was not opened; but the reply is, *I know you not whence you are*, Mat. 25. 10, 11, 12. When the Rich man *beg'd for a drop of water to cool his tongue, being tormented in the flame*; this was not granted, *Luk.* 16. 24, 25, 26. to intimate that not the least mitigation of torment in Hell is to be lookt for. All at last will be ready to pray, Lord open the door that lets into thy Kingdom and Glory! Lord vouchsafe a little ease and respite in the midst of our excessive agonies and sorrows! Oh but then God's ear will be shut eternally as well as Heaven gate, and his mercy clean gone for ever. What madness is it then to wast all our accepted time, and not to come to the Throne of Grace, before the day of grace comes to an end!

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The second Use shall be of Caution. Two things you are to be cautioned about.

1. Take heed of *resting in prayer it self, in the bare duty done.* Prayer is your security, not *in it self* considered, but *because it leads you to the Rock that is higher then you,* Psal. 61. 2. Prayer puts you under the Lord's Wing and you are covered with his Feathers, and his Truth becomes your Shield and Buckler. They that rest in *opere operato*, vainly imagining, that speaking the words of prayer will help them; they use prayer *like a Charm*, and are unacquainted with the right manner of praying.

2. Take heed of thinking *that any kind of prayer will secure you, and engage God for you.* Unbelieving prayers, where Christ is not relyed on for Audience; cold and careless prayers, where the things pray'd for, are not prized; Hypocritical prayers, where the heart is not indeed engaged, will not reach God's ear, will not fetch the blessing. Sins bow will abide in strength, notwithstanding these prayers; nor will the strong holds of Satan be thrown down by them.

The third Use shall be of Exhortation unto this duty of prayer. The Arguments to perswade you, are these following.

1. *Scripture-Commands are very frequent, which require this duty.* How often is prayer called for? And not only the Lords Authority

rity in theſe commands is to be regarded, but alſo his goodneſs; he does not require prayer, that he may receive from us, for he is ſo much above us, that he needs us not, nor our performances; and ſo infinitely perfect, that there can be no addition to the perfection of his being, or his bleſſedneſs; but therefore Lord call us *to pray always*, Luk. 21. 36. *to pray every where*, 1 Tim. 2. 8, *to continue inſtant in prayer*, Rom. 12. 12. *in every thing by prayer and ſupplication, to make our requeſts known unto God*, Phil. 4. 6. becauſe he is willing to give what we need, and to communicate that mercy, without which, we muſt needs be miſerable.

2. The *efficacy of prayer, ſhould perſwade to prayer.* He that bids you ſeek his face, if your hearts eccho back. Thy face Lord, will we ſeek, will in *no wiſe hide his face from you*, nor put you away in anger, *Pſal.* 27. 8, 9. By prayer, you may prevail with God for his love, and being intereſted in that, nothing will be denyed. That the efficacy of prayer may be evident, I ſhall imitate the Apoſtle, ſpeaking concerning Faith, *Heb.* 11. and reckon up the wonders that have been the effects of prayer.

By prayer Abraham *had ſaved* Sodom, *though the cry of their ſins was ſo loud and great, if there had been ten Righteous perſons in it: by prayer he obtained a Son from God, when his Wife* Sarah *was paſt Child-bearing.*

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By prayer, Jacob *was delivered from the wrath of his Brother* Esau. Jonah *by prayer, out of the Whales belly, and the three Children out of the seaven-times heated Babylonish Furnace.*

By prayer, David *stayed the Plague, so that it seized not on* Jerusalem, *and caused the Sword of the destroying Angel to be put up into the Sheath again.*

By prayer, Elias *stayed the Rain for three years and six moneths, and by the same means, opened the Bottles of Heaven, that the Earth brought forth her Fruit: By prayer he brought down fire, which consumed the two Captains, and their fifties that came to take him.*

By prayer, Joshua *commanded the Sun, and it stood still in* Gibeon; *and the Moon in the Valley of* Aijalon, *for the Lord hearkened to the voyce of a man, and fought for* Israel.

By prayer Daniel *stopped the mouths of Lyons, and came untouched out of the Den; and by prayer* Peter, *and* Paul, *and* Silas, *were delivered out of Prison, Shackles, Iron gates, being but weak things to the power of supplications.*

And what shall I more say, for time would fail me, as the Apostle speaks, if I should tell of Samuel, *of* Sampson, *of* Jehoshaphat, *of the Prophets also, and of the Apostles, who by prayer procured thunder to destroy their Enemies; out of weakness, were made strong; turned to flight the mighty Hosts of Adversaries; the Dead they raised to life again; made*

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the Lame from the Womb, to walk and leap; healed Diſeaſes beyond the skill of art to Cure. Behold prayers efficacy, though performed by men of like paſſions with our ſelves! this ſhould perſwade us to the love and practice of the duty.

3. Who is it *that would hinder you from prayer?* Who ſtands at your right hand to reſiſt you? certainly 'tis an Enemy, who is unwilling you ſhould draw nigh to God, becauſe he knows 'tis ſo good for you, *Pſal.* 73. *ult.* Your own hearts alſo are ready to draw back, but this argues their egregious folly and deſperate wickedneſs.

4. *What has followed upon the omiſſion of prayer?* Has not this Omiſſion uſhered in ſins of Commiſſion? have you not, when you have neglected to cry for ſtrength in your ſouls, found your ſelves like *Reuben, unſtable as water?* have you not eaſily been induced to do that which has fill'd the face of God with frowns, and the mouth of Conſcience with Reproaches? On the other ſide, has not prayer been with ſucceſs ſometimes? have you not found encouragement & grace at the mercy ſeat? Oh do that, which both bitter and ſweet experience prompts you to.

5. *Prayer is an honourable employment*; in this duty you have admittance to the ear of the King of Heaven; how high is your Company? your *fellowſhip is with the Father,*

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and with his Son Jesus Christ, 1 Joh. 1. 2. Though the Lord be high, yet he hath respect unto the lowly, he will regard the prayer of the most destitute, and not despise it; he allows you a freedom to pour out your complaints, and to make known before him your troubles. And what honour is this, to have to do immediatly with God, *to have him so nigh to you in all that you call upon him for?* Deut. 4. 7.

6. *Frequency, and fervency in prayer, will be a great evidence of your Regeneration and Adoption.* The Child, when born, crys; and the Sinner, when born again, prays. Of *Paul*, 'twas said as soon as he was Converted, *behold he prayeth*, Act. 9. 11. 'Tis the *Spirit of Adoption* that makes us *cry, Abba, Father.* If we cannot be satisfied unless we approach unto God, and value his favour and fellowship above all Earthly things; and are chiefly desirous of those blessings which he never gives in wrath; and having given, never takes away again; we may conclude from our spiritual breathing, our spiritual life. Now a good evidence of Regeneration, what will it be worth in a day of trouble, in a dying hour.

The last Use shall be of Encouragement to Believers.

1. *Their prayers are Gods delight*, Prov. 15. 8. *The Sacrifice of the Wicked is an abomination*

bomination to the Lord, but the prayer of the upright, is his delight: ſo *Cant.* 2. 14. *O my Dove, that art in the clefts of the Rock, in the ſecret place of the ſtairs, let me ſee thy Countenance, let me hear thy Voyce, for ſweet is thy Voyce, and thy Countenance is comely.* We are pleaſed with the talk and requeſts of our Children, though their language be lisp'd and broken. And God is infinitely more indulgent then earthly Parents are, or can be; and much more willing to give good things than they, *Mat.* 7. 11.

2. There are *many reaſons why the God, whom Believers pray to, ſhould ſecure them.*

1. *They are his choſen ones.* God pitch'd his love on them, before the foundation of the world was laid.

2. *They are his Sons purchaſe*; he has bought them with a price, ſhed his Blood for the Remiſſion of their ſins, gave his Life for their Ranſom.

3. *They are in Covenant with God*; he has engaged to be their God, and ſurely he will be their Guard alſo.

4. *They are Veſſels of mercy*, in whom he does deſign to glorifie his grace and love for ever.

Surely then, he will heed *theſe* when they pray; he will give them the good they need, and ſave them from the evil which makes them flye to him for ſhelter. I have done with the firſt Doctrine, *That a Chri-*

ſtians ſecurity lyes very much in Praying Always.

D. 2. *All prayer is of concernment to be uſed. praying always with all prayer*, ſays the Text. Prayer is a duty of very great extent, and the parts of it are admirably ſuited unto the preſent State and condition of a Chriſtian, and the divers kinds of prayer very well agree with the various circumſtances wherein we are. All the ways of ſeeking God ſhall be to purpoſe, if he be but ſought diligently, and according as he himſelf has appointed; for he tells us plainly that he ſayes, *Not to the ſeed of Jacob, ſeek ye me in vain. Eſa.* 45. 10.

Two things I ſhall here inſiſt on. Firſt, I ſhall ſpeak *concerning the parts of prayer*, and ſhew you how all theſe parts are to be uſed. Secondly, I ſhall give you *the ſeveral kinds of prayer*, and ſo perſwade and direct you unto each kind, that this duty may be performed in its utmoſt latitude.

I begin with the parts of Prayer, and they are theſe.

1. One part of Prayer *is an humble compellation or naming of God.* Thoſe titles that are given him in Scripture we muſt be acquainted with, and ſuch ſhould be uſed as are moſt ſuitable unto the matter of our prayers, and which have the greateſt tendency to excite thoſe gracious and ſpiritual affections, which

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are required in our Supplications. If we conſult the prayers of Saints, which are recorded in the Bible, we ſhall find, that God is called ſometimes *Lord*, ſometimes *Father*, ſometimes *the great and mighty and terrible God*, ſometimes *the King of Glory*, ſometimes *the high and lofty one that inhabits eternity whoſe Name is Holy*; ſometimes, *the God and Father of Chriſt, and likewiſe the Father of Mercys, and God of all Comfort.* 'Tis not amiſs to *add unto Gods Title thoſe Attributes*, the conſideration whereof may help towards ſuch a frame of Spirit as becomes Prayer.

Would we have our heart in an holy awe, and fill'd with reverence and Godly fear? mention then his omnipreſence, greatneſſe, his holyneſs, and his jealouſy. Would we have our hearts broken for ſin? Mention his anger and hatred of Iniquity; and withall, his goodneſs, and forbearance, and readineſs to be reconciled, for *the riches of his goodneſs, and long-ſuffering ſtrongly lead unto repentance. Rom.* 2. 4. finally, would we in our requeſts, have our deſires enlarged, and our faith encouraged, and be alſo forward to praiſe? Mention then the freeneſs of Gods love, the Superabundance of his grace, as he is the Father of Jeſus Chriſt. As of old he was ſtiled, *The Lord that brought Iſrael out of Egypt*, and afterwards, *the Lord that delivered Judah from the north Country*, namely, out of the *Babyloniſh* Captivity: ſo likewiſe

in the new teſtament, he is called *the God and Father of our Lord Jeſus Chriſt, Eph.* 1. 3. 1 *Pet.* 1. 3. 2 *Cor.* 1. 3. Chriſt is the only prevailing advocate in Prayer, and his relation to God, the ground of our hope and expectations.

2. A Second part of Prayer *is acknowledgment and confeſſion of ſin.* This confeſſion God requires. *Jer.* 3. 13. *Only acknowledge thy Iniquity*, that thou haſt tranſgreſſed againſt the Lord thy God. To confeſſe ſin, has been the practice of the Penitent. God has been honoured when offending of him has been acknowledged moſt unreaſonable, and heinous; and confeſſion has had a great influence unto the making of Sinners humble and aſhamed, and upon it how quickly has forgiveneſs followed: *Pſal.* 32. 3, 4, 5. *While I kept Silence* (*i. e.* while I excuſed and extenuated my ſin, and refuſed ingenuouſly to acknowledg it) *my bones waxed old, through my roaring all the day long, for day and night thy hand was heavy upon me, my moiſture was turned into the drought of Summer*, Selah. *I acknowledged my ſin unto thee; my iniquity have I not hid; I ſaid, I will confeſs my Tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my Sin*, Selah.

This confeſſion of ſin, in Prayer ſhould be *Particular*; generall acknowledgments move but little; *The very root of ſin muſt be dug unto and bewailed. Paul* crys out he was a *Blaſphemer*,

phemer, and Perſecutor, and Injurious, 1 *Tim.* 1. 13. and laments *the law in his members,* the body of death, that made him ſo forward unto evil, *Rom.* 7. *David* particularizes his *uncleanneſſe and blood-guiltineſs,* and traces theſe abominable ſtreams, unto the fountain whence they iſſued forth, *the Corruption of his Nature. Pſal.* 51. 5. *Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me. Our deſpiſing the remedy which Chriſt offers in the Goſpel,* ſhould alſo be confeſſed with Special Sorrow; for herein we go beyond the very Devils, who never had one offer of pardon and grace made to them. And finally, as there is abundant cauſe, we ſhould fall to *Judging and Condemning of our ſelves.* One that is truly penitent, is as *Guiliel. Paricienſis* ſays, *Fidelis Dei orator contra Seipſum*, a faithful pleader for God againſt himſelf. We muſt unclaſp the Book of Conſcience and Spread it before the Lord, we muſt hold up our hands, and cry *Guilty, guilty*; and ſay we can lay claim to nothing as our due, but ſeverity and Puniſhments.

3. A third part of prayer is *Deprecation*, or *praying againſt what we have deſerv'd and are afraid of.* We ought with great ſolicitouſneſſe to pray againſt the anger and hatred of God. *He, even he, is to be feared, who can ſtand in his ſight when once he is angry? Pſal.* 76. 7. The anger of God expreſſe it ſelf Several ways: the lighteſt expreſſion of it, namely

in temporal and outward calamities, are ſometimes very terrible, Peſtilences, Famines, the ſword of War which devours fleſh, and drinks blood; how intolerable are they lookt upon? but ſpiritual judgments are worſe than theſe, and argue hotter diſpleaſure; when the Lord gives ſinners up to blindneſs of mind, ſearedneſs of conſcience, ſtrong deluſions, vile affections, hardneſs of heart; this ſhewes he is exſtreamly angry. The other may, but theſe judgments eſpecially ſhould be deprecated.

But the worſt of all is to come in the other World, and thats the vengeance of Eternal Fire: Oh how importunate ſhould we be to be delivered from Wrath to come! That we may not be ſentenced to depart with a Curſe at the great Day! that Hell may not be our Eternal home! How importunate ſhould we be, that we may not in utter Darkneſs be gnawed by the Worm that never dyes, that we may not dwell with devouring Fire, nor inhabit Everlaſting Burnings.

4. A fourth part of Prayer, is *Petition*, here God gives us leave to be bold and large, and when we have asked never ſo much, he is ready to do exceeding abundantly above all that we can ask, or has entred into the heart of Man to conceive. Pardon we ſhould petition for, for we highly need it: And the Lord has ſaid, *though we have made him to ſerve with our ſins, and wearied him*

him with our iniquities, yet he will blot out transgressions for his own sake, and remember our sins no more, Esa. 43. 24, 25. Till a Pardon be obtained, nothing else can be expected; but when once God in Christ is reconciled, and become a Father, nothing will be denied. His Love therefore, and the sence of it should be intreated with our whole heart. And since the Lord has promised to give both Grace, and Glory, Psal. 84. 11. we may be bold to be petitioners for both. We should be earnest, that grace and holiness may be wrought in truth in our hearts, that Grace may be continually increased, and that we may persevere, and be faithful to the very Death; and at length attain that Glory, Honour, and Immortality, which is promised unto patient continuance in well doing. Temporal Blessings also, we have leave to ask, for the Lord considers our frame, and every way is ready to encourage us unto our Duty.

5. A fifth part of Prayer is *Intercession for others*. Not only those should be remembred by us, that stand in a near relation to us: But we should be concerned for the whole City, for the whole Nation; nay for the whole Church of Christ militant upon Earth. We should *prefer Jerusalem before our chief joy*, we should *not keep silence, we should give the Lord no rest till he establish, and till he make Jerusalem a praise in the Earth*,

Esa. 62. 6, 7. *we should in no wise hold our peace, till the righteousness thereof go forth as brightness: And the Salvation thereof as a Lamp that burneth.* That is, till the Church is both reformed, and delivered from oppressing adversaries. In Prayer we are to have regard to our selves, to others, nay to the Lord himself, and Christ his Son. We are to beg that His Name may be Hallowed, from the rising of the Sun to the going down of the same; that his Kingdom may come: And that all on Earth may do his Will; and submit unto the Scepter of his Word.

6. Another part of Prayer is *Imprecation.* Some are such, that we are to desire the Lord would fight against them. The evil Angels, we may pray that the Lord will rebuke them: and pull down that Kingdom of darkness under which the most of men are held in Bondage. In reference to men, we must be more *sparing* in our imprecations, or wishing evil to them. *David,* and the other Prophets are not examples for us to follow in this matter; for they knew by a prophetick Spirit Gods intensions concerning the persons that they pray'd against. The general Rule which we ought to follow, is this, Mat. 5. 44. *But I say unto you, love your Enemies; bless them that curse you, do good to them that hate you; pray for them that despightfully use you and persecute you;* this is

to

to reſemble God, *Who maketh his Sun to riſe on the Evil and the Good.* We are to beg rather the converſion than the confuſion of our Enemies; and ſuppoſing they are implacable, and incorrigble, we muſt deſire rather that they may be hindered from doing harm by their deſignes and power, than that harm may come to them, even when we pray againſt *Antichriſt*, whom we find devoted in Scripture to deſtruction; we muſt have no private grudg againſt the perſons of any; but our Eye muſt be at Chriſts Honour, that in Popery is ſo much ſtruck at, and at the advancement of the Goſpel, and of *Zion.*

7. A ſeventh part of Prayer is *Thanksgiving.* The Lords prayer ends with a doxology or giving Honour unto God, Mat. 6. 13. *for thine is the Kingdom, and the Power, and the Glory for Ever.* To praiſe, is to ſpeak ἐν γλώσσαις τῶν ἀγγέλων λαλῆσαι, *with the Tongues of Angels.* All the Creatures that are viſible, are mute, beſides man; *He is the Worlds high Prieſt*, that ſhould offer this Sacrifice of praiſe for all; *He is the Tongue of the Creation*, which ſhould be ſounding forth Gods goodneſs towards all. How much does the Lord let forth unto us! And ſhall we deny him the revenue of praiſe? His Mercys are without number; and his Love without motive, and without meaſure: *When praiſe is offered* he accounts *himſelf Glorified,*

fied, Psal. 50. ult. therefore *in every thing we should give Thanks, for this is the Will of God in Christ Jesus concerning us*, 1 Thes. 5. 18. Thus have I gon over the parts of Prayer, and none of these parts are needless.

In the second place I am to give you the *several kinds of Prayer*: prayer is twofold, *Vocal*, when the Voice and Heart are joyned together; *Mental*, when the heart only is engaged.

1. I shall speak of *Vocal* prayer, when Tongue and Heart go together in this Duty.

There are several reasons why the Tongue is to be made use of in Prayer.

1. *With our Tongues we are to honour God*, and when they are thus employed speaking to him, or of him, or for him, *then they are our Glory*. As there are sins of the Tongue, so duties of the Tongue too; and as the Tongue of the Swearer, Blasphemer, filthy and fooliſh Talker, is harsh and hateful to God; so the Tongue of him, that prays sincerely, is pleasant. Christ tell his Spouse, that her *Voice was sweet*, and her countenance comely.

2. In praying with others *words, are necessary*. Some must be the mouth of the rest unto God.

3. Words; especially Scripture Language, help to *excite, and stir up our affections, and*

they

they ſerve to keep the Heart more intent upon the Duty.

This Vocal Prayer is threefold, firſt, *Prayer in the Cloſet*, ſecondly *Prayer in the Family*, thirdly *Prayer in the publike Congregation and Aſſembly*. Of all theſe I ſhall ſpeak in order.

1. *Prayer in the Cloſet.* That ſecret Prayer is the Lords Ordinance is very evident, Mat. 6. 6. *But thou when thou prayeſt enter into thy Cloſet, and when thou haſt ſhut the Door, pray unto thy Father which is in ſecret.* And as our Lord gave this Precept, ſo he is our example, in regard of ſecret Prayer, Mar. 1. 35. *And in the morning, riſing up a great while before Day, he went out and departed into a ſolitary place and there prayed.* Jacob *was left alone*, and *wreſtled with God*, and had the name of Iſrael given him, for as a Prince, he had power with God and prevailed, Gen. 32. 24, 30. Now if you would be fully informed, what this wreſtling was, compare the forecited place, with Hoſ. 12. 3, 4. *By his ſtrength he had Power with God, yea, he had power over the Angel*, i. e. the Angel of the Covenant, *and prevailed. He wept and made Supplication to him.*

Now for the better managing of this ſort of prayer, let theſe rules be obſerved diligently.

1. *Affect privacy, be as ſecret as poſſible*, though we are not to be aſhamed of any du-

ty;

ty; and though our light is to shine before men, that they seeing our good works, may glorifie our Father in Heaven, yet a Christian is to do much out of the sight of others. As long as God's Ear is open to the most whispering prayers, what need is there that any other ear should hear a word which we speak? When there is a desire that men should take notice of our prayers, God takes no notice of them, unless of the Hypocrisie in them, to abominate them; therefore we have that caution from the Lord Jesus, *Mat.* 6. 5. *And when thou prayest, thou shalt not be as the Hypocrites are, for they love to pray standing in the Synagogues, and in the corners of the Streets, that they may be seen of men; verily I say unto you, they have their reward.*

2. *Take the fittest time for secret prayer*; the morning especially is to be chosen, though *once more in a day at least*, it should be your ordinary practice to pour out your hearts in private before the Lord. *My Voyce shalt thou hear in the Morning*, says *David*. *In the Morning O Lord, will I direct my prayer unto thee, and will look up*, Psal. 5. 3. If the Soul be serious in its address unto God, in the beginning of the day, 'tis likely to have the more grace, and strength to resist temptations, and to walk with God all the day long. 'Tis better to be *shorter in the Evening duties*, and larger in the Morning,

then

then the ſpirits are freſher and more abundant, and the ſoul has not ſuch clogs in its actings, as it meets with when the body is ſpent and tyred. But if ſomething unavoidably fall out, that you cannot pray at the time you deſire, and were wont; be ſure lay hold of *ſome other opportunity*, and neglect not the duty altogether.

3. Let *the Word of God be lookt into, and meditated on when prayer is made*: The Word will direct you, quicken and encourage you unto prayer. By the Word, God ſpeaks to you, as by prayer you ſpeak to him; if you regard not Gods voyce, how can you expect he ſhould mind yours? If you will not hear, and obey, he will not hear and grant what you requeſt of him. *The Word ſhould dwell richly in you*, Col. 3. 16. your *delight ſhould be in the Law of the Lord, and in that Law ſhould you meditate day and night*, Pſal. 1. 2. The Scriptures ſhould be *ſearched*, which ſhews they are a depth, and all is not at firſt looking into them diſcovered: *You muſt ſeek here as for ſilver, and ſearch here as for hid treaſure, if you would underſtand the fear of the Lord, and find the knowledge of God*, Prov. 2. 4, 5. How enlightning, how enlivening, how cleanſing, and transforming is the word of God? How ſweet and deſirable are the Lords teſtimonies? When the Spirit becomes the expoſitor of Scripture, and opens the eyes too, to behold wondrous things

things out of Gods Law, and affects the heart! oh then there is such efficacy, profit, and sweetness as is beyond comparison.

4. *Be liberal in this duty of secret prayer*: Pray with a forward, and with a free spirit; grudg not the time you spend here, for this is the best way of turning time unto a good account. Be sensible how good it is to draw nigh to God, for the promise is, if you draw nigh to God, he will draw nigh to you, *Jam.* 4. 8. *Draw nigh to God, and he will draw nigh to you; cleanse your hands ye Sinners, purifie your hearts ye double-minded.* Now Gods drawing near, implies his being reconciled to us, his manifesting his power and grace for our help and supply. Oh therefore go unto God with an holy eagerness, who is so ready to meet you, and *to satiate the weary soul, and to replenish every sorrowful soul*, Jer. 31. 25. We must be much and often with God, for this is the way to come to *an acquaintance with him*; and the better we are acquainted with him, the more we shall love him, and be sensible of his love to us. Hark to what is said, *Job* 22. 21. *Acquaint now thy self with him, and be at peace thereby, good shall come unto thee.*

5. In secret prayer, *be very particular*; ease your Consciences by a particular innumeration of your Iniquities, and the aggravations which have heightned them. Make known all your wants, before that God, who has

has ſtyled himſelf *God All-ſufficient*; fear not that the Lord will be weary of hearing, or be backward to give a gracious return. When you are alone with God, you may uſe the greater freedom of ſpeech; this being particular, will contribute much unto your *brokenneſs of heart*, with which the Lord is well-pleaſed, and alſo unto your own *ſenſing* of your manifold wants, and making of you meet to be ſupplied.

6. *Look after ſecret prayer:* Stand upon your Watch-Tower, and obſerve what anſwer is given. The Merchant hearkens after the Ships that he ſends to Sea: When a Petition is preſented to a Prince, you wait what Anſwer will be returned. Be thus wiſe in prayer; if you ſpeed not, find out the Impediment: if you do ſpeed, be encouraged by anſwers to act Faith in God, and to perſiſt in prayer. *Becauſe he has inclined his ear unto me, therefore will I call upon him as long as I live*, ſays *David*, Pſal. 116. 1. And let anſwers of prayer be matter of praiſe, that Satan and Conſcience may not accuſe you of, and God may not be angry at your ingratitude.

Thus of the Rules concerning ſecret prayer. Now follow the Arguments to perſwade unto it.

1. Conſider, *God ſees in ſecret*; in ſecret places God ſees, for he fills both Heaven and

and Earth, his Omnipresence is an evident demonstration of his Omniscience; as he cannot be confined to any place, so neither can he be excluded. *All things are open and naked before him*, Heb. 4. 13. And as his seeing in secret, is matter of terrour to the Ungodly, so of joy unto the Righteous. *David* speaks both with wonder, and with gladness, *Psal.* 139. 7, 8, 9, 10. *Whither shall I go from thy Spirit, or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there; if I make my Bed in Hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost part of the Sea, even there shall thy hand lead me, and thy right hand shall hold me.* In what secret corner soever you are, God is with you; all your sighs and groans, your complaints and desires are taken notice of.

2. *Frequency in secret prayer, is a great argument of Uprightness and Sincerity.* 'Tis a sign you seek God himself, when none but God knows of your seeking him. What the Apostle speaks of the *Jew*, may be applied unto the Christian: He is not a Christian, that is one outwardly, but that is one inwardly, not ἐν τῷ φανερῷ but ἐν τῷ κρυπτῷ. not *so much openly, as in secret*, Rom. 2. 28, 29. *The praise of such is not of men, but of God.*

3. Secret prayer *is a marvellous way to thrive in grace, and to grow rich towards God.*

By

By this means Faith will grow exceedingly, Love will abound, and our Souls will proſper. Some Trades-men keep a Shop, and drive a Trade there, and gain thereby; but they have *a ſecret way of trading*, which is not obſerved, and by this they grow wealthy in a ſhort ſpace. A Chriſtian that is much in ſecret with God, O how much does he gain! ſuch an one, how good does he find the Lord, how ready both to forgive, and to give; and he can ſet his Seal unto that truth that *God is plentious in mercy unto all that call upon him*, Pſal. 86. 5.

4. Secret prayer is a means *to fit for publick Ordinances*. They that are moſt upon their knees in the Cloſet, will get moſt benefit in the Sanctuary. The preparation of the heart is from God, and he muſt in ſecret be ſought unto, to fit our ſpirits for ſolemn worſhip. Thoſe that, before they come to hear, pray *that Goſpel may come to them, not in word only, but in power alſo, and the Holy Ghoſt, and much aſſurance*; theſe are likely to find the Goſpel working effectually, and that 'tis the power of God to their Salvation, *Rom.* 1. 16. Thoſe that before, they come to the Table, examine themſelves alone, beg that God would ſearch them, and are importunate for ſtrength againſt every Corruption, for all the fruits of Chriſt's ſufferings, for all the graces of the ſpirit, are not likely to be ſent away empty.

5. Secret prayer is a means to *keep the impreſſion of publick duties upon the heart, after the duties themſelves are ended.* Your work is not over when publick Ordinances are over. Has any ſin been diſcovered and reproved; you muſt go in ſecret, and bewail it, and cry out, *Lord, let not* this, *nor any iniquity have the dominion over me*, Pſal. 119. 133. Has any duty been made manifeſt; you ſhould go in ſecret, and cry, *Incline my heart unto thy Teſtimonies, and make me to go in the path of thy Commandments*, Pſal. 119. 35, 36. Have any gracious and holy reſolutions, by the motions of the ſpirit, with the word, been made; you muſt go alone, and beg, *Keep this O Lord, for ever in the imagination of the thoughts of my heart, and eſtabliſh my heart unto thee*, 1 Chron. 29. 18.

6. Secret prayer, is the way *to have ſpecial tokens of Gods love, and thoſe joys that a ſtranger does not intermeddle with.* Oh the ſweet meltings and thawings of the heart for ſin, as 'tis an abuſe of mercy, that are experienced in ſecret prayer! Oh the viſits that then the great Phyſician of Souls does make! How ſuitably and gently does he deal with the wounded ſpirit! what aſſurance does he give, that *he will in no wiſe caſt out, but give reſt* unto the weary and heavy-laden! *Mat.* 11. 28. Oh what peace is ſpoken to the Saints in anſwer to prayer! what ſweet intimations are given, and ſometimes a plero-

phory

phory and full perſwaſion of their intereſt in that love which is unchangable and everlaſting? Surely *the ſecret of the Lord is with them that fear him, and he will ſhew them his Covenant*, Pſal. 25. 14.

7. Conſider, *God will reward openly*: This Argument Chriſt uſes to enforce ſecret prayer, *Mat. 6. 6. Thy Father which ſeeth in ſecret, ſhall reward thee openly.* As all ſecret wickedneſs ſhall at laſt be detected and puniſhed, ſo all ſecret piety and godlineſs ſhall be made manifeſt before the whole world at the Judgment day, and the reward will be exceeding great and everlaſting.

So much be ſpoken concerning prayer in the Cloſet.

2. *Prayer in the Family is to be inſiſted on.* And that Family-prayer, is a duty may be evidently proved by theſe Arguments.

1. The Apoſtle in the Text, *enjoyns all prayer*, and *Family-prayer is one kind* that holy men have uſed. *Joſhua* reſolves that he, and his Houſe would ſerve the Lord, *Joſh. 24. 15.* and prayer is ſo *principle a part* of Divine Service, that in Scripture, 'tis ſometimes *put for the whole*, Gen. 4. *ult. Then began men to call upon the Name of the Lord*; that is, in a more publick manner to worſhip him. So of *Cornelius* 'tis ſaid, *that he feared God with all his Houſe*, and *pray'd unto the Lord always*, Act. 10. 2.

2. Families of Believers *are ſtyled Churches in Scripture, and in a Church there is a joyning together in prayer & other exerciſes of Godlineſs.* The Apoſtle *Paul* wiſhes grace and peace *to the Church in* Philemons *Houſe*, Phil. 2. 3. and *v.* 22. ſpeaks of *their joynt-prayers, through which he truſted he ſhould be given to them.*

3. The Family *ſtands in need of bleſſings, which they are together to beg for, and to deprecate Family evils*; And for encouragement, Chriſt has promiſed, that where *two or three are gathered together in his Name, he will be in the midſt of them*, Mat. 18. 20. Now in Families-duties, *two or three are gathered together in Chriſts Name*, and his preſence may without preſumption be expected.

4. *Wrath is threatned upon prayerleſs Families. Pour out thy Fury upon the Families that call not upon thy Name*, Jer. 10. 25. I grant indeed that the word *Families* is of ſuch a Latitude, that it extends unto Countries and Kingdoms; but if there be an obligation upon Countrys and Kingdoms to joyn in calling upon God, ſurely then *Familys more ſtrictly taken*, are in no wiſe Exempted.

Having proved Family-Prayer a Duty, I ſhall lay down ſome directions as to the performance of it.

1. Be

1. Be ſenſible *that Prayer is a buſineſs of greater concernment, than any wordly buſineſs whatſoever.* You are indeed to be diligent in your Callings that are particular; but your general Callings is of greateſt weight. The general Calling is that which all are called to; and what are all called to? They are called to ſerve and glorifie God; and to work out their own Salvation. Prayer is a part of your Homage to the King of Heaven. Much Spiritual and Eternal benefit is to be obtained by it, therefore do it not as a *by-buſineſs*, neither let every ſmall matter cauſe the omiſſion of it.

2. Believe that *ſucceſs in your Callings depends upon the Lords Bleſſing, the bleſſing of the Lord maketh Rich* ſays Solomon, *and he addeth no Sorrow with it*, Prov. 10. 22. without thee *'tis in vain to riſe up early, and to ſit up late, and to eat the Bread of carefulneſs.* Now Prayer for this bleſſing, is the way to fetch it. I grant indeed that many thrive in the World without Prayer; but then *Wealth is a Curſe and a Snare to them*; 'tis a weight that hinders them from aſcending into the Hill of the Lord, and helps to ſink them into deſtruction and perdition.

3. Let *Prayer ordinarily be twice a day*, as under the old Law there was a morning, and evening Sacrifice, and let the whole Family joyn in it if it be poſſible; ſince there are none but need prayer, and may receive advantage by it.

4 Let

4. Let the *Word of God be read when Prayer is made,* that not only you, but your houſholds after you may be acquainted with the Miſterys of the Goſpel, and with the will of God. *Abraham* communicated what he had learned from the Lord *unto his Family,* he uſed his Authority, and *commanded his Children, and his Houſhold after him, to keep the way of the Lord,* Gen. 18. 19.

5. Take *heed of cuſtomarineſs, and formality in family-Worſhip,* engage always with a ſerious Spirit, and in every Duty ſtir up your ſelves, to take hold on God.

I conclude with the motives to perſwade you to Family-Prayer.

1. *You that are Governours have a charge of the Souls that dwell under your Roof, and muſt anſwer for them.* Therefore you are to pray with them; to pray for them: Elſe you will incur the guilt of the Blood of Souls and that will lie heavy. You provide food for your Houſholds, for you are unwilling it ſhould be ſaid, you are ſo much worſe than Infidels, *as to ſuffer any to ſtarve* that dwels with you. Oh what unmercifulneſs is it, patiently to ſuffer thoſe of your Houſhold, to go on in the way that leads to Damnation: And not to call upon the Lord, in their hearing, that they may be ſaved!

2. Families *are the Seminaries both of Church and State.* And therefore as you de-

ſire

ſire the Church may be pure, and the State Righteous, look well unto your Families; and let Religion flouriſh in them. Reformation indeed muſt begin at Perſons, and if every one would mend one; all would be reformed. But from perſons it muſt proceed to houſes: And if theſe were but once leavened with godlyneſs; what holy Citys, and what an happy Nation would there be!

3. Conſider *Family-Worſhip, has wofully been neglected of late in theſe declining times.* How many large conſciences, looſe principles, and looſe practiſes, are there to be found among us! We match *Laodicea in Luke-warmneſs*; and what was ſaid of languſhing *Sardis*, may be applied to us, that we have *a name to Live, but are Dead*, Rev. 3. 1. In many Families all are ſtark ſtone Dead, and there is a moſt impious, and groſs neglect of God and Duty: and in other Families all are ready to dy, lively ſervices are rarely to be found. Oh 'tis high time to awake, and vigorouſly to endeavour, that in our houſes the Lord may be ſerved by all, and that with all their Heart, and all their Soul, and all their mind, and all their Strength.

I have done with Family-Prayer.

3. Prayer, *in the publick Congregation and Aſſembly* is to be ſpoken to. Gods Temple of old was ſtyled *the Houſe of Prayer*, Luk. 19. 46. becauſe there his people met together, to ſeek his Face; Publick prayer is a

great Ordinance, and when rightly managed of great efficacy.

Now, the Rules concerning publick prayer are these.

1. These Prayers *must be performed in a known Tongue*, that all may understand and be edified, 1 Cor. 14. and they should be well expressed, nothing that is raw, unseemly, or that borders upon nonsence, or Blasphemy, should be brought forth in the Assembly.

2. *Come at the very beginning.* To come late is both offensive to God, and to serious Spirits; and 'tis to cheat and defraud your own Souls; and when you are here, let your gesture be reverent; for God expects Worship and adoration from your whole man; internal from Soul, and external from the Body.

3. *Take heed of distraction, when there are so many objects to divert you, and your hearts are so exceeding slippery.* Remember Gods jealous Eye is fixed upon you; and as he cannot *be deceived*, so he cannot endure to *be mocked by you*, Gal. 6. 7.

4. *Take head of carnal desires in your publike Duties.* Let not your supplications be like those of the Pharisees and Scribes, of whom Christ sayes they made *prayers onely for a pretence & shew*, Luke, 20. 47. The hypocrite is like the Birds of Prey, which though they sore never so high towards Heaven,

yet

yet their eye is ſtill downward, that they may catch ſomething. Be not *ſeemingly devout* in the Congregation, that you may the more unſuſpectedly be *unjuſt in ſhops*, and *ſecretly intemperate and unclean*. But be very ſincere in your publick addreſſes unto God; as knowing you have to do with him, *that ſees not as man ſees*, that judges not according to outward appearance; but tries the heart and veins.

And to perſwade you to this publike Prayer, conſider,

1. *God is hereby Acknowledged and Honoured.* His people hereby teſtify to the World, that there is a Lord in Heaven, whom they worſhip, and from whom they have their expectation. And indeed this is one reaſon of publick inſtitutions, that we may make a profeſſion to the world whoſe we are and whom we ſerve.

2. The Lord *vouchſafes ſomething to his people in the Sanctuary, that elſewhere is not to be found.* *David* was in an admirable frame when he was in the Wilderneſs of *Judah*; God was liberal to him both of Grace and Comfort: but he is not ſatisfied, becauſe deprived of publick ordinances that were adminiſtred in the tabernacle: therefore he crys out, *My Soul thirſteth for thee, my Fleſh longeth for thee, to ſee thy power and thy glory ſo as I have ſeen thee* in the Sanctuary, *Pſal.* 63. 1. 2.

3. *The*

3. *The united prayers of many Saints togegether, is ſtronger, and more apt to prevail. Vis unita fortior*, much fire together gives the greater heat; and many waters joyned, run with more violence: and in like manner, when a great congregation joyns together as one man to wreſtle with God in prayer, how Succeſsful are they like to be! *Abraham* alone had like to have prevail'd for *Sodom*; but put the caſe there had been an aſſembly of righteous ones, belonging to *Sodom*, that had joyned with *Abraham* in prayer, ſurely the City had been ſpared.

I have dispatched vocal Prayer, which I divided into three kinds, ſecret, family, and publick.

2. In the ſecond place I come to ſpeak of *Mental Prayer*, when the heart alone without the tongue is engaged. Now this Mental prayer is two fold; firſt, *more Solemn*; Secondly, *more Sudden and Ejaculatory*. 'Tis lawfull and poſſible to pray alone with the heart in a more ſolemn manner, & truly in ſome places and in ſome circumſtances, words may not be ſo convenient to be uttered; but where 'tis convenient, words ſhould be uſed, becauſe 'tis difficult to pray any while only in the heart; and do it without roaving.

But Mental prayer, that is more ſudden and ejaculatory, I ſhall a little dilate upon. In this kind of prayer, the Soul lifts up it ſelf

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to God, in ſome ſhort deſire and requeſt. Thus *Moſes cryed unto God*, *Exod.* 14. 15. and yet we read not of a word, uttered. Thus *Nehemiah prayed*, when King *Artaxerxes* was ſpeaking to him, *Neh.* 2. 4. Theſe holy ejaculations are the very breathings of the new creature; they mightily help to keep down the luſtings of the Fleſh; and to preſerve us unſpotted by the world, or the unclean God of it; but the heart hereby is kept cloſe to the God of heaven.

Concerning this mental ejaculatory Prayer let theſe directions be obſerved. 1. Let the heart *frequently be ſending up deſires to God*, all true defires are obſerved, are pleaſing to him, and ſhall be ſatisfied; let theſe deſires therefore be ſtrong, and principally after the greateſt; that is to ſay, Spiritual bleſſings.

2. *In all your civil employments, let your hearts ever and anon be thus engaged*; this will make, and keep you Spiritual; 'twil hinder your eſtrangment from God, and your being enſnared by the unrighteous Mammon.

3. *Let every temptation at the very firſt be reſiſted by this kind of prayer*: thus watch and pray, *that ye enter not* into Temptation, *Mat.* 26. 41. Oh ſigh and groan to the God of all grace, when you find Satan aſſaulting, and a ſinful and deceitfull heart ready to yeild, *that you may have grace to help in the time of need*, *Heb.* 4. *ult.* 4. Let

4. Let this ſort of Prayer, *begin and end every duty*; ſigh before for aſſiſtance, and ſigh afterwards for acceptance; and that infirmities through Chriſt Jeſus, may be paſſed by, and that you may obtain ſome Spiritual advantage by every ordinance.

5. *Begin and end every day with mental Prayer*; aſſoon as ever you awake, there are many watching for your firſt thoughts; Satan, and ſin, and the world will have them, if your Souls are not lifted up to the Lord. Let him be laſt likewiſe in your thoughts: this is the way to *lie down in Peace and Safety*, *Pſal.* 4. *ult.*

6. Eſpecially *upon the Sabbath day, ejaculatory prayer ſhould be abundant*: you muſt not then *think your own thoughts*, nor *find your own pleaſures*. Holy deſires ſhould iſſue forth continually, Sabbaths would be gainful ſeaſons indeed, were they but thus improved.

7. *Mix mental Praiſe and Prayer together.* Let your Souls, and all that is within you, bleſſe the Lord upon every manifeſtation of his goodneſs, as well as deſire bleſſings from him.

And thus have I gon over the parts, and kinds of Prayer, *much work*, indeed I have told you of, but *the more work the better*; for *the more grace* is to be expected, in order unto the performing of what is required. I ſhall conclude with a very brief Application in two words. 1. Hovv

1. How ſharply are they to be reproved, that inſtead of *praying with all prayer, uſe no prayer*, but live in the almoſt total neglect of this duty.

2. Be perſwaded *to pray with all Prayer.* All prayer that God has appointed, he is ready to hear; in all prayer the name of Chriſt may be uſed, and the promiſes of God which are ſure, exceeding great and precious, may be pleaded: and how glad may we be that the Lord has appointed ſo many ſucceſsful wayes of ſeeking him, wherein he has conſulted the variety of our conditions and neceſſitys? So much for the ſecond Doctrine, That *all Prayer is to be uſed.*

D. 3. *Prayer when rightly performed, is Supplication in the Spirit.* Indeed all our worſhip of God who is a Spirit, muſt *be in Spirit and in truth, Joh.* 4. 24. elſe 'tis in truth, no worſhip. As the body without the Spirit is dead, ſo dutys without Spirit are dead alſo.

In the handling of this point, I ſhall firſt open to you *what 'tis to pray in the Spirit.* Secondly, *Lay down the reaſons of the Doctrine.* Thirdly, *Anſwer ſome caſes of conſcience about praying in the Spirit.* Laſtly, *make application.*

Firſt, What 'tis *to pray in Spirit.* This, as I have already intimated, refers both to the *Spirit of him that prays*, and alſo to the *Spirit of God*, who helps to pray.

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the ſpirit of him that prays, and ſeveral things are here included.

1. To pray with our ſpirit, implies, *to pray with underſtanding*. I will pray *with the ſpirit, and I will pray with underſtanding alſo*, 1 Cor. 14. 15. we muſt not only underſtand the words that are ſpoken, but alſo, and that principally, the worth of thoſe things which we Petition for; we muſt likewiſe in ſome meaſure be acquainted with the All-ſufficiency and Faithfulneſs of that God whom we pray to, and with our own indigency that are the Petitioners. The *Athenians* had an Altar dedicated, Ἀγνώστῳ θεῷ, *to the unknown God*, Act. 17.23. and they are ſaid *ignorantly to worſhip him*; and truly all their worſhip degenerated into ſuperſtition. We muſt know the Lord and our ſelves, what his promiſes and our own Needs are, elſe prayer will be of no account.

2. To pray with our ſpirit, implies, *to pray with judgment*, diſcerning between things that differ. There is as vaſt a difference between Sin and Holineſs, as there is between Deformity and Beauty: There is as vaſt a difference between the Creature and the Creator, as there is between *the broken Ciſtern that can hold no water*, and *the Fountain of living waters*, Jer. 2. 12, 13. *Be aſtoniſhed O ye Heavens, at this, & be horribly afraid; be ye very deſolate* ſaith the Lord, *for my people have committed two evils, they have for-*

forsaken me, the Fountain of living waters, and hewed them out Cisterns, broken Cisterns that can hold no water. There is as vast a difference between a state of Grace, and a state of Wrath, as there is between Heaven and Hell. Now he that prays, must be apprehensive of all this; and a believing apprehension of it, will make him earnest for the loving kindness of the Lord, and that he may taste more and more of the Fountain of living waters, and be cleansed from all defilements.

3. To pray with our spirits, implies, to pray *with intention of mind. Abraham* drove *away the fowls that did light upon his Sacrifice*, Gen. 15. and so should we drive away the impertinent and sinful, and troublesome thoughts that arise, or are injected into our hearts, when we engage in prayer. Our hearts cannot wander in the least, but they are espied by him, whose *name is jealous.* We should therefore desire that the Lord himself, who holds the wind in his Fists, would seize upon our more unruly hearts, and keep them close to himself in duty, especially considering there are some kind of distractions that nullifie and make void, prayer; distractions that are not regarded, not lamented, not watched, or striven against.

4. To pray with our spirits, implies, to pray *with spiritual affections.* The affections are the wings of the Soul; and the Soul is carried

carried either to, or from any thing, according as the affections are inclined. The Apoſtle exhorting to ſeek the things that are above, preſently adds, *ſet your affection on things above*, Col. 3. 1, 2. intimating, we ſhall never ſeek the things above in good earneſt, unleſs our affections be placed on them. Thoſe affections *that have evil for their object*, muſt *ſpend their ſtrength upon ſin*, which is the worſt of all evils. Sin muſt be hated moſt perfectly; ſin muſt cauſe the deepeſt ſorrow; ſin muſt be moſt feared; and againſt ſin, the heart ſhould riſe with the greateſt indignation. Thoſe affections that *have good for their object*, as love, deſire, and the like, ſhould run with a full ſtream towards God, and thoſe great things that are brought to light by the Goſpel, and promiſed in the covenant of grace. The ſtronger and more ſpiritual our affections are in prayer, the better ſucceſs will follow, 2 *Chron.* 15. 15. 'Tis ſaid of *Judah*, *that they ſought the Lord with their whole deſire, and he was found of them.*

2. This praying in the ſpirit, refers *to the Spirit of God who helps to pray.* The Apoſtle *Jude* exhorts to build up our ſelves on our moſt holy Faith, *and to pray in the Holy Ghoſt*, Jud. 20. and ſo to keep our ſelves in the love of God; looking for the mercy of our Lord Jeſus Chriſt unto Eternal life. Now the

the operation, or working of the ſpirit of God in prayer, I ſhall explain in theſe particulars.

1. *The Spirit of God teaches Believers for what to pray*; he opens their eyes to underſtand the Word, and to know what the Will of the Lord is. *We know not*, ſays the Apoſtle, *what we ſhould pray for as we ought, but the ſpirit maketh interceſſion for the Saints, according to the Will of God*, Rom. 8. 27.

2. The ſpirit *removes impediments to prayer*; he turns that love, that naturally is in the heart to ſin, into hatred; he cauſes the World that was Idolized, to be contemned; he cures that infidelity, in reference to the excellency of ſpiritual things, that the unrenewed Soul is full of; as alſo that enmity againſt God and Holineſs, which was in the mind all the while 'twas Carnal. Where the *Spirit of the Lord is, there is liberty*, 2 Cor. 3. 17. the Fetters are knockt off, the Clogs removed, the Soul is brought out of Priſon, and is made free, both *unto* the performance of duty, and *free in* the performance of it.

3. The *Spirit encourages unto prayer*; he lets Believers underſtand, that *now is the accepted time, that now is the day of Salvation*, 2 Cor. 6. 2. *Wherefore*, he ſaith, *I have heard thee in a time accepted, in a day of Salvation have I ſuccoured thee; behold, now is the accepted time; behold, now is the day of Salva-*

tion. Though the Lord ſhould have been ſought much ſooner, yet 'tis not too late to ſeek him now, he will be found by the hearty ſeeker: ſuch ſeeking ſhall not be in vain, *Deut.* 4. 29. *But if from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find him, if thou ſeek him with all thy heart, and with all thy ſoul.*

4. The Spirit enables Believers *to act thoſe graces that are required in prayer.* There are four graces eſpecially that ſhould be exerciſed in our ſupplications, *Humility, Faith, Love, Patience.*

1. *Humility.* The Lord has a ſpecial regard to the Humble; whereas the *Proud he knows afar of,* and has threatned *to reſiſt the Proud.* The humble ſoul has high and awfull apprehenſions of God in prayer, and mean, very mean thoughts of it ſelf. *Abraham* was humble, when he ſaid, *Behold I have taken upon me to ſpeak unto the Lord, who am but duſt and aſhes,* Jer. 18. 27. *Job* was humble when he ſaid, *Mine eye ſeeth thee, wherefore I abhor my ſelf.* The good Angels themſelves are humble, though never in the leaſt offenders; the Cherubins *cover their faces with their wings, and cry out, holy, holy, holy, is the Lord of Hoſts, the whole Earth is filled with his glory.* How vile then ſhould we be in our own eyes, who by our guilt are ſo obnoxious; who have ſo many foul ſpots and ſtains upon our ſouls, which are the effects

of ſin, nay, whoſe very Righteouſneſſes are but as filthy raggs? *Iſa.* 64. 6.

2. *Faith is to be acted in prayer*; and truly we may come with confidence to the Throne of Grace, if we conſider the power of God, which is not only moſt Mighty, but Almighty. I am *God Almighty*, ſaith the Lord to *Abraham*, the Father of the Faithful. He can do more for us, than we can deſire ſhould be done for us. Nothing is too hard for him; and although all other helps fail, he needs them not, *his Arm, when alone, can bring Salvation*, Iſa. 59. 16. This power of God may ſafely be relyed on, for he is alſo full of mercy, *Pſal.* 62. *ult. God hath ſpoken once, twice have I heard this, that power belongeth unto God, alſo unto thee belongeth mercy. David* was encouraged by this in his ſupplications, *Pſal.* 25. 6. *Remember, O Lord, thy tender mercies, and thy loving kindneſſes, for they have been ever of old.* And we have not only an intimation of Gods merciful nature, but in his Covenant, he has promiſed to ſhew mercy, for this he delights in; and Chriſt is the Mediatour of this Covenant, ſo that 'tis moſt ſure. Hark to the Apoſtle, *Heb.* 8. 10. 12. *This is the Covenant that I will make*, ſaith the Lord, *I will put my Laws in their minds, and write them in their hearts: I will be to them a God, and they ſhall be to me a people*;

for I will be merciful to their Unrighteousnesse, and their Sins and Iniquities I will remember no more.

3. *Love is to be acted in prayer*; there must be a love to our Neighbour, and they must from the heart be forgiven, that have Trespassed against us; shall we think much of a few Pence, when we are Debtors many thousand Talents? But principally, there must be love to the Lord expressed in prayer, his favour and fellowship with him must be longed for; the *Soul must thirst for God, for the living God*, as the chased *Hart after the water-brooks*, 42. 1,2. And when he does manifest himself, he must be rejoyced and delighted in, and his grace admired, whatever is received.

4. *Patience is also to be acted in prayer*: there must be a patient waiting in this duty, a right understanding of Gods Wisdom and Faithfulness, that he knows what, and when to give, and will do it in the best; both time and measure, will be a great means to cure our over-hastiness. *David* is to be imitated, who said, *I waited patiently for the Lord, and he lost* nothing by it; for it follows, *He inclined his ear unto me, and heard my cry*, Psal. 40. 1. These are the graces which the Spirit enables Believers to act in prayer.

5. The Spirit *directs Believers unto Christ, as the alone prevailing Advocate.* We are said to have access to the Father, *by the Spirit*,

rit, and through the Son, Eph. 2. 18. The Spirit leads us to Chriſt as the Mediator, who is the way unto God. The Spirit ſhews, that God having given Chriſt, has opened through him, the treaſurs of his grace, and for his ſake will give freely all things. The Spirit ſtill is turning the eye of the Believer towards the Lord Jeſus, and in prayer inſtructs us *how to improve his relation to us*; who is bone of our bone, fleſh of our fleſh, and is become an Head and Husband to us: *How to improve his ſufferings*, by which, all that we need has been procured: *How to improve his Interceſſion*, which as 'tis inceſſant, ſo 'tis never denyed; and finally, *How to improve his Power and Authority*; for he can do what he will, both in Heaven, and in Earth. He is the Prince of Peace, and the Lord of Life and Glory; he can give Peace, and Life, and Glory to whom he pleaſeth.

6. The Spirit *makes Believers ſincere in their aimes when they pray.* They deſign the Hallowing, and Honouring of Gods Name, as well as their own welfare. They beg for pardon and grace, not only becauſe 'tis good for themſelves to have theſe, but likewiſe, becauſe the *Lord glorifies his grace, and mercy, and goodneſs*, in forgiving, and healing, and ſaving thoſe that cry and fly to him.

Thus you ſee what 'tis to pray in the Spirit; and conſequently it does not lye barely,

either in *fluency of utterance*, or in *variety of expreſſions*, or *in multitude of words.*

Now follow the Reaſons of the Doctrine, and they are of two ſorts: Firſt, Why *our own ſpirits* ſhould engage in prayer.

1. Becauſe *God is a ſpirit*, our Lord aſſigns this as a Reaſon why worſhip ſhould be in ſpirit, becauſe God is a Spirit, who is worſhipped.

2. He *principally requires our ſpirits. My Son, give me thy heart*, Prov. 23. 26. And truly he does narrowly obſerve where our hearts are, when we are at prayer; and no wonder, for our ſpirits are moſt capable of ſerving him. To admire, fear, love, truſt in him, theſe are the principal ways of worſhipping him, and this is done with the heart.

3. *Without our ſpirits, prayer is but a mockery.* If when the Lord is honoured with the mouth, the heart be far from him, God ſays, *in vain do they worſhip me*, and *I will not hold them guiltleſs.* And this you may obſerve, that when our hearts are not engaged in prayer, they are commanded by the Lords Enemies: Sin, the world, and Satan, do detain them.

The ſecond ſort of Reaſons are, why we muſt pray by the help of the Spirit of God; His aſſiſtance is neceſſary.

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1. *Becauſe of our darkneſs*, we of our ſelves know not God, nor his Will, nor ouſ own greateſt Needs, nor wherein lyes our great intereſt and trueſt happineſs.

2. *Becauſe of our deadneſs*; active we are as to ſin, but unto prayer indiſpoſed; the dead man muſt be lifted and carried, for of himſelf he cannot ſtir: We that naturally are without ſtrength, nay without life, cannot lift up our ſouls to God, unleſs the ſpirit lift them up to him.

3. Becauſe *of the oppoſition that is made by the evil one*. When we come to the Mercy-ſeat, the Devil makes nothing of taking the right hand of us, he is ready to *reſiſt us*, as he did *Joſhua the high Prieſt*, Zach 3. 1. and we are not able to withſtand him, unleſs the Spirit of God, who is infinitely ſtronger, rebuke him for us.

4. The Spirits aſſiſtance is neceſſary in prayer, becauſe *of that natural averſneſs in our own hearts unto what is good*; whereas we ſhould hate the evil, and love the good; we hate the good, and love the evil; nay in the very beſt, there is a law in the members, which wars againſt the law of the mind, and evil is preſent. If the Spirit were not alſo mightily and graciouſly preſent, there would be an utter inability as to prayer, or any duty which God requires.

In th: third pl ce, I am to anſwer ſome

Caſes of Conſcience concerning the Spirit of Prayer.

1. Whether *all Believers have the Spirit of Prayer?*

I anſwer, *that all true Believers have this Spirit.* For the ſpirit of Grace, which all Saints have received, is alſo a ſpirit of ſupplication, Zech. 12. 10. and the Apoſtle expreſly ſayes, *if any man have not the ſpirit of Chriſt he is none of his*

2. Whether *only Believers have the ſpirit of Prayer?*

I anſwer, The *ſpirit of prayer is peculiar to Believers*; for where the holy Ghoſt does help the heart to pray, he cleanſes the heart from what before defiled it, and turns the heart and the deſires of it towards God; ſo that thats now the Language, Pſal. 73. 25. *Whom have I in Heaven but thee, and there is none on Earth that I deſire beſides thee.*

3. Whether *the Spirit of Prayer may not be loſt?*

I anſwer, that the Spirit may be grieved, by our corruptions, when they prevail, and when we grovv ſlothful and heedleſs hovv vve enter into Temptation; and being grieved, may withdraw his quickning and aſſiſting influences: But the Spirit is *never quite loſt* by thoſe that have been truly renewed by him. He *abides for ever* where he has conſecrated any to be his Temple, *Joh.* 14. 16.

David

David after his fall, ſays, *Reſtore unto me the joy of thy Salvation*, to ſhew that his joy was loſt; but he prayes *Take not thy holy Spirit* from me, to ſignifie that the Spirit was not quite departed, though that departure was deſerved and feared.

4. May not perſons *excel in the gift of prayer, that yet are void of the Spirit?* I anſwer *in the affirmitive.* The gift of prayer may only ſerve to puff up profeſſours with Pride; how are ſuch pleaſed in reflecting upon the repute they have gained by their enlargedneſs in expreſſion! And this pride is not checked, is not abhorred. The words of prayer may be uſed, and a carnal worldly deſigne carried on. Hypocrites aime at an eminency in gifts, that they may paſs for godly; and under the cloak of Religion, cover their wickedneſs: and in their moſt enlarged ſupplications, they aime at their own profit, fame, and are prodigiouſly deſtitute of the fear of God. 'Tis certain the gift of Prayer may be in the unſound hearted; for even the gift of Propheſie, which the Apoſtle prefers before other gifts, we find in wicked men, *Mat. 7. 22, 23. many will ſay unto me in that day, Lord, Lord, have we not propheſied in thy Name? Then will I profeſs unto them I never knew you; depart from me ye workers of iniquity.*

5. May not ſome *that have the Spirit of Prayer, be very weak in the gift of utterance?*

I answer yes, There was much of the spirit of prayer in *Hezekiah*, when he *chattered like a Crane or Swallow, and mourned like a Dove*, Esa. 38. 14. The Lord regards not so much the expression as affection: and the heart may be sincere in its desires; when not onely because of the *strength of those desires*, but also *through confusion*, there wants utterance. Let not those therefore that are but weak in expression be discouraged; for the heart may highly value Mercy and Grace, and obtain both when prayer is but lisped, and stammered forth by the Tongue.

Now follows the Application,

And Use 1. is of reproof, which belongs

1. To them who pray indeed, *but their Hearts and Spirits pray not with them.* They put the Lord off with the bended knees; the stretched forth hands; the lifted up eyes; the labour of the lips; the fruit of their invention: but all this while their hearts are not with him; and their affections run a whoring after their vanities and iniquities. The prayers of such dissemblers are dead prayers: and truly are to be numbred among their dead works: and their prayers being not minded by themselves, how should God have regard to them, unless it be to hate and punish them?

2. They are to be reproved, *who make light of the Spirit of God, and of his assistance in this*

this duty of prayer. They account the aid of the holy Ghoſt, a needleſs, a notional, and imaginary thing. Such never knew what 'tis to wreſtle with God, what 'tis to ſigh, and groan, and be as it were in Travel: till the bleſſings beg'd for are obtained. Oh how impoſſible is it, that Nature ſhould riſe thus high, till the Spirit do renew and elevate it?

Uſe, 2. Of Trial, *whether we have the Spirit of Prayer or no?* And this may be diſcerned by theſe following ſigns:

1. Thoſe that have the Spirit of Prayer, *by the Spirit have been convinced of ſin,* Joh. 16. 8. he has diſcovered ſin, broken their hearts for it; and 'tis now become a load to them, though before they loved it never ſo extreamly: Before they hid ſin, now they lay it open in prayer; before they excuſed it, now they aggravate it; and judg themſelves worthy of Hell and Wrath, becauſe of it.

2. Thoſe that have the Spirit of Prayer, are made *to look unto Chriſt crucified,* Zach. 12. 10. *I will pour out upon the Houſe of* David *and the inhabitants of Jeruſalem, the ſpirit of ſupplication: Then ſhall they look upon him whom they have peirced and mourn for him, and be in bitterneſs as one is in bitterneſs for the loſs of a firſt born.* Chriſt crucified is lookt upon by ſuch with a weeping Eye; becauſe their

their ſin was the cauſe of his ſufferings; and with an eye of dependance, for all their expectation of Grace, and Peace, and Life, is through Him alone.

3. They that have the Spirit of Prayer, *are earneſt for the fruits, and graces of the Spirit*; that *Love, Joy, Peace, Longſuffering, Gentleneſſe, Goodneſs, Faith, Meekneſſe, Temperance.* All which the Apoſtle enumerates, *Gal.* 5. 22. 23. may be in them, and abound: and they are reſtleſs in prayer for the mortification of the deeds of the fleſh; for they conſider what is ſaid, *Rom.* 8. 13. *If ye live after the fleſh, ye ſhall dye: but if ye through the Spirit mortify the deeds of the body, ye ſhall live.*

4. They that have the Spirit of prayer, *are enabled to go unto God as unto a Father, Gal.* 4. 6. *And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts, crying Abba, Father.* Not but that doubts and fears may be in thoſe that have the Spirit: witneſſe the Pſalmiſt, who cryed out, *will the Lord caſt off for ever? and will he be favourable no more?* is his mercy clear gon for ever? *And doth his promiſe fail for evermore? hath God forgotten to be gracious? hath he in anger ſhut up his tender mercyes? Pſal.* 77. 7. 8. 9. But at length, and truly it may be long firſt, faith gets the better of unbelief. Many that are the Children of God cannot always call him Father, yet even then they go to him, and are not quite beat off from him; and

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there is a *Secret Truſt*, that he has ſome gracious reſpect to them: and by this they are encouraged ſtill to perſiſt in prayer.

Uſe 3 of Exhortation. *Prize and value the Spirit of Prayer*; as without his help you cannot pray to any purpoſe; ſo he can make prayer mightily prevailing. The Spirit will create an holy boldneſs in your acceſſe to the throne of grace: he will enlarge your hearts in this duty; which enlargements are not without ſweetneſs, and great ſatisfaction. The Spirit will draw up and indite ſuch petitions for you, as will not be denyed: and give ſome encouraging intimation of your being accepted, and anſwered, in the beloved.

Now, if you would have the Spirit of Prayer, follow theſe directions: 1. *Reſt not in the bare gift of Prayer*; let it not ſatisfy you, that you have a praying tongue, and no more: all your Supplications are but a flattering the Lord with your lips, and a lying unto him with your tongues, while your hearts are not right with him, *Pſal.* 78. 36, 37.

2. Be ſenſible *of your need of the Spirit*: light and liberty, life and livelineſs, are the effects of the Spirit; good motions, holy affections, are his off-ſpring: without him you will be like *Pharaohs* Chariots, when the wheels were taken off, and drive on heavily;

vily; but he can make your Souls *like the Chariots of Amminadib*, *Cant.* 6. 12.

3. *Part with every thing that grieves the Spirit*; foster not any lust or inordinate affection, that may render your hearts an unpleasant habitation to him.

4. *Frequently beg for the Spirit*; and Especially *in secret*; this will be a sign that you indeed desire him. Plead the promises which you find, *Luk.* 11. 13. *If ye then being evil, know how to give good gifts to your Children; how much more shall your heavenly Father give the holy Spirit unto them that ask him?* And what God has promised, Christ died that he might purchase: nay, *Christ has prayed that the Spirit might* be bestowed, *Joh.* 14. 16. And therefore you may pray with the greater encouragement and assurance. Thus concerning that third doctrine; that *Prayer, when rightly performed is Supplication in the Spirit.*

D. 4. *In Prayer, Watching is a necessary ingredient.* Watching is a duty which the great Prophet Christ himself frequently pressed, and the injunction is general, *What I say unto you, I say unto all, Watch*, *Mar.* 13. 37. He knew that a Spiritual Lethargie, is a disease most incident. But if at any time, surely in holy duties this heedlesness and sleepyness, does discover it self; we had need therefore to rouse up our Spirits, that are so sluggish naturally. *Deborah* speaks to her self

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four times, *Awake, awake; Deborah, Awake, awake, utter a Song, Judg.* 5. 12. We have need thus again and again to call upon our Souls *to Awake, and be Watchful*, when about to utter a prayer. Watching and praying are joyned in Scripture; and not only so, but Watching is required *in Prayer, Col.* 4. 2. *Continue in Prayer, and Watch in the same with Thanksgiving*: so 1 *Pet.* 4. 7. *But the end of all things is at hand, be ye therefore Sober, and Watch unto Prayer.*

In the handling of this doctrine, I shall first shew *what we are to Watch against in Prayer.* Secondly, *What we are to Watch over*; Thirdly, *What we are to Watch for*; Fourthly, *What manner of Watching is required in Prayer*: Fifthly, *Give the reasons why Watching is so necessary*; Lastly, *make Application.*

In the first place, I am to tell you, *What we are to Watch against in Prayer.*

1. We must watch *against indwelling corruption.* There is a Law in our Members that wars against the Law of our minds; and this Law in our members commands quite contrary to the Law of God. This Law says, *pray not at all*; but especially *forbids seriousness and fervency in Prayer*; and if not watchful, this Law will sway and over-rule us, and bring us into captivity to the Law of sin: We had need look to our selves, for when we have thoughts of doing good, *evil will be present with us*, Rom. 7. 21. and

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if care be not taken, the evil will hinder our doing of the good. Oh how deep is the corruption of our Nature! How desperately wicked is the heart of man! How great are the remainders of sin, in those that are most renewed! And since the remaining Flesh still does lust against the Spirit, this Flesh is to be narrowly eyed, that it may be weakned, checked, else 'twill spoil all our services.

2. When praying, *we must watch against the evil One.* Satan likes not to see us at the Throne of Grace, because he knows & has felt the sufficiency of that grace, that believers obtain there: I besought the Lord, says the Apostle, when buffeted by the messenger of Satan, 2 *Cor.* 12. 8. and *the power of Christ so rested upon him,* that Satan had no power unless it were full sore against his will, to keep him humble, and to hinder his being exalted above measure. The Devil therefore might and main withstands us in Prayer, and how many are his wiles, that he may keep us off from this most advantagious Duty! Sometimes he objects *the difficulty* of Prayer, somtimes he says, 'tis *needless* to spend so much time therein; sometimes, *'tis fruitless*; and that little comes of all our Cryes and Tears; sometimes he *proposes other business* to be don, that we may be diverted; sometimes *he threatens to appear to us,* that he may affright us from the Mercy Seat. How busy is our adversary the Devil, we should be acquainted with,

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and watch againſt his wiles; and do our duty without crediting or regarding his inſtigations.

3. When praying, we *muſt watch againſt the cares of this world.* Our Lord cautions againſt over ſolicitouſneſs, *What we ſhall eat, what we ſhall drink, wherewithal we ſhall be clothed:* as that which would hinder us from *ſeeking the kingdom of God, and his Righteouſneſs*, Mat. 6. 32, 33. Earthly care will allow but little or no time to Prayer, and does very much diſtract the Heart in that duty. Worldly projects make bold to come into the thoughts; and ſecular buſineſs and imployments are minded, even then when the Lord ſeems to be Worſhiped. Surely tis our wiſdom to heed the Apoſtle, Phil. 4. 6 *Be careful for nothing, but in every thing by prayer and ſupplication with thanksgiving, let your requeſts be made known unto God.* Prayer is an Antidote againſt this care, as this care is an impediment unto Prayer.

Preces hirado curarum. Luther.

4. When Praying, we muſt watch *againſt the pleaſures of this Life*; there is a ſtrange proneneſs to thoſe pleaſures wherewith the ſenſes are gratified, to bewitch the heart; and if theſe are loved and admired, prayer will be irkſome and unpleaſant; and we ſhall eaſily be drawn wholly to neglect that which we do not at all like *She that continued in prayer and ſupplication*, was not one

that lived in pleaſure, 1 Tim. 5. 5, 6. Watch againſt pleaſures, which are but for a ſeaſon, and when they are ended, Torments follow that will never end. We read of that rich man in the Goſpel, that was clothed in Purple and fine Linnen, and fared ſumptiouſly, and diliciouſly every day! we read I ſay that *he feaſted*, but not that *he prayed*, till he was in the place of torment. Pleaſure before hindred prayer; torment forced him to pray, but alas, it was then too late. Deſpiſe ſenſual pleaſures, and when they are preſented to entice thee, ſcorn them. In the Lord, and Prayer, infinitely truer and more ſolid delight is to be found.

5. When praying, we muſt Watch *againſt deceitful Riches*. Chriſt ſayes, we cannot ſerve God and Mammon, *Mat.* 6. 24. *If the Love of Money be the root of Evil*, as the Apoſtle affirms, then it muſt needs be an hindrance to Duty. *Moſes* had low thoughts of the Treaſures of *Egypt*, nay, lookt upon the very *reproach of Chriſt as greater Riches*, Heb. 11. if any are deceived by ſuch treaſure, and grow eager after it, 'twill certainly hinder them from ſeeing him that is inviſible, and from diligently ſeeking him. One great reaſon why many pray ſo ſeldom and ſo coldly, is worldly mindedneſs; they are altogether for growing rich in the world, ſo their deſires are ſmall of growing rich towards God. *Luther* was a man much and mighty

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in prayer, he *spent three hours a day constantly herein*; But he was also eminent for his contempt of riches. And therefore, when one said, Why dont ye stop *Luthers* mouth against the Pope, by some preferment; 'twas answered, *That German-beast*, he should have said, that German-Saint, *does not care for Silver*. *Melc. Adamus in vitâ Lutheri.*

6. When praying, we must watch *against the sins that do most easily beset us.* The sin of our Constitution, the sin of our Calling, the sin which has naturally the greatest interest in our love, is the Arch-rebel against God, and our chief Enemy; and upon the least unwatchfulness, this sin will prevail, and upon its prevailing, backwardness to prayer, and deadness in it, will be the consequent; and not only the sin, that doth so easily beset us, but *every weight must be laid aside*, Heb. 12. 1. If we would with freedom converse with God in prayer, every Iniquity allowed of, defiles the soul, and separates between the Lord and us, and unfits for communion with him; therefore we must Watch and strive against all sin without exception.

In the second place, I am to inform you, what in prayer *we are to Watch over.*

1. In prayer, we are to watch *over our thoughts.* 'Tis a Proverb, but none of *Solomons*, nor a wise one, that *thoughts are free.*

God ſees the thoughts, and the wicked muſt forſake not his way only, *but his thoughts, if he will return to the Lord, and partake of mercy*, Eſa. 55.7. If the thoughts are not watched over, there may be *ſo many thoughts, ſo many ſins*, and guilt hereby, vaſtly increaſed. Thoughts are very quick and fleet things, and great is the natural Vanity, Impertinency, and Confuſedneſs, and Sinfulneſs of them. If there be no eye to them, nay, if the eye be not very careful, prayer may be made, and the God pray'd to, not thought on all the while. *Right prayer, is hard labour*, and the labour lies very much about the thoughts, in fixing them upon God, in keeping out vain imaginations, and expelling them as ſoon as notice is taken of their intruſion.

2. In prayer, we are to watch *over our reaſoning faculty*. There are certain reaſonings which the Apoſtle calls *high things that exalt themſelves againſt the knowledg of God*, which muſt be brought into Captivity, 2 *Cor.* 10. 5. We muſt not be peremptory in arguing & determining that, this and that, and t'other is good for us, but refer our ſelves to his Wiſdom and good pleaſure, who does all things for his people *bene & ſapienter*, both *well* and *wiſely*. And as we muſt not lean to our own underſtandings, in judging what temporal mercies are moſt convenient; ſo neither are we to grow ſo bold and preſumptuous,

tuous, as to reaſon againſt any of the attributes or promiſes of God, nor any part of his will which he has revealed.

The Lord has proclaimed himſelf gracious to his People, terrible to his Enemies; we muſt pray on, and believe this, though Enemies are high, and his Church never ſo much oppreſſed; though providences do ſeem never ſo much to thwart Gods promiſes, yet we muſt believe that God is faithful in his promiſes, and pray, and wait for their accompliſhment: Finally, we muſt not reaſon againſt any part of his will, but though his commands are never ſo ſtrictly holy, we muſt approve of them, and beg grace to keep them.

3. In prayer, we are to watch *over our hearts*. *Keep thy heart with all diligence*, Prov. 4. 23. Heed muſt be taken, that there be no jarring between our wills, and the Will of God; for his Will is holy, juſt, and good; ours therefore ſhould always comply with his. As the Eccho anſwers, and returns the Voyce, ſo ſhould our wills complying, anſwer Gods Will commanding. This you may obſerve in *David*, a man after Gods own heart, *Pſal.* 27. 8. *The Lord ſays, ſeek ye my face*; *Davids* heart ecchoes back, *Thy face, Lord will I ſeek*: ſo *Pſal.* 119. 4, 5. the Lord *Commands to keep his precepts diligently*; *Davids* eccho is, *Oh that my ways were directed, that I might keep thy Statutes!*

We muſt ſee to our hearts in prayer, that they be ſincere in hating what the Lord abhors, and in chuſing what he offers in the Goſpel, and alſo promiſes to beſtow.

4. In prayer, we are to *watch over our Conſciences*, that they perform their Office faithfully. Their Office is to obſerve and condemn every miſcarriage, to urge unto a more ſpiritual manner of praying, and to be reſtleſs and unquiet; if prayer be omitted upon any ſlight pretence, or *the Male in the Flock be not offered to the Lord, but a corrupt thing*. A tender Conſcience is a bleſſing that can never be ſufficiently valued; this will cauſe the beſt to be given unto God; this will not be ſatisfied till God approves and commends; and what a Heaven follows upon prayer, when the Lord himſelf, and his Officer, Conſcience, are both pleaſed. But if you grow unwatchful over our Conſciences, and ſuffer them to fall aſleep and become ſeared; a thouſand faults, in prayer, will be winkt at, nay, we ſhall be but little reproached for the total omiſſion of it.

5. In prayer, we are to watch *over our affections*; the more of affection in prayer, the more pleaſing the duty will be to God, and the more pleaſant to him that performs it. There is enough in the Lord, to draw forth the very ſtrength of our affections. How great is his goodneſs! how able and powerful is his Hand to ſave! how unſearchable

are

are the riches of his grace? *Eye has not ſeen, ear has not heard, neither has it entred into the heart of man, what he has prepared for thoſe that wait upon him*, Iſa. 64. 4. We are inexcuſable, if all this move not our affections. We ſhould watch, and obſerve when our affections do but begin to incline towards former Lovers, and then compare thoſe Lovers and the Lord together, that other things may be contemned, and our ſouls may even break for longing after God.

6. In prayer, we are to *watch over our outward man*; our tongues and ſences muſt be lookt to; our tongues muſt ſpeak reverently, conſidering God is *in Heaven, and we on Earth*, Eccleſ. 5. 2. and we muſt have warrant from Gods own word, for the words we utter before him. Our ſences muſt be guarded, elſe at the ear, or eye, eſpecially ſomething or other may enter that may diſturb prayer, and hinder it from being ſo fervent and effectual.

You ſee what we muſt watch over.

In the third place, I am to ſhew what we muſt *watch for* in prayer.

1. We muſt watch for *fit ſeaſons to pray*. There are ſome times and ſeaſons in which God is neerer than at others, and more ready to be found of them that ſeek him; this the Prophet intimates, *Eſa.* 55. 6. *Seek ye the Lord, while he may be found; call ye upon*

him, while he is near. These seasons of grace and love, are carefully to be observed, and improved to the uttermost. When the Lord came so near to *Jacob*, as to suffer him to take hold of him, that was *a special season*; and *Jacob* was sensible of it, and *wrestles long*, and with an holy vigour; he keeps his hold, and would not let go till he had got the blessing, *Gen.* 32. 29. That also was a special opportunity, when the *Lord spake unto* Moses, *face to face, as a man speaketh to his friend*, Exod. 33. 11. *Moses* improves this, and beggs for the Lords presence with him, and with the people of *Israel*; and having prevailed for this, he adds further, *Lord, I beseech thee, shew me thy glory*, v. 18. Hereupon, the Lord made his goodness to pass before him, and proclaimed, *The Lord God, merciful and gracious, long suffering, abundant in goodness and in truth, keeping mercy for thousands, forgiving Iniquity, Transgression, and Sin.*

2. We must watch *for Admonitions from Conscience unto Prayer.* When Conscience says, *Thou hast not yet prayed in secret*; now go and pour out thy heart before him that sees in secret. *Thou hast not yet pray'd in thy Family*; Call all of thy Houshold together, and joyn in begging, that the Lord would have mercy upon all. Conscience is by no means to be dis-regarded, but its admonition should be taken.

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The Authority which the Lord allows to Conſcience, is great, and its office is of a large extent; Conſcience is a *Witneſs*, and a *Judge*, and a *Monitour*. As a Witneſs, it takes notice of the evil which we do, of the good which we refuſe to do, and likewiſe obſerves when we are careful of our duty. As a Judg, it acquits, or condemns, according as we have been either good and faithful, or evil and ſloathful Servants. As a Monitour, it tells us before hand of our duty, and as we would avoid its Accuſations and Reproaches, we ſhould not venture upon any ſin which it crys out againſt, nor neglect prayer, or any other duty, which it charges us to perform, as we will anſwer it before God.

3. We muſt watch, for *the motions of the ſpirit unto prayer*. When the Holy Ghoſt moves to this duty, and his motions are heeded and obeyed, we are to conclude, that the ſame ſpirit which moves to prayer, will aſſiſt in prayer. 'Tis a wonderful priviledge that the Spirit is ſent unto the Churches, and is ſpeaking, and ſtriving for their good. Every one *ſhould have an ear to hear what the ſpirit ſays*, Rev. 3. *ult.* When the Spirit ſpeaks concerning ſin, *this is not the way*, therefore avoid it: *Oh do not this abominable thing which God hates*; we muſt by no means conſent to evil. When the Spirit ſays concerning duty, *this is the way, walk*

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in it, Esa. 30. 31. we must by all means, yeild unto that which is good. If the Lord, by his Spirit, says, *Seek my Face*, with the greatest forwardness we should reply, *Thy Face Lord, will we seek*; and he will not then hide his Face from us, nor put his Servants away in anger.

The motions of the Spirit unto prayer, are twofold, *Ordinary*, *Extraordinary*.

1. There are *more ordinary motions unto prayer*. 'Tis the mind, and will of the Spirit, that our usual times for prayer of all sorts, should be observed; and though deadness, and indisposition be never so great, and our hearts draw back from the Throne of Grace, yet we must go thither. Experience teaches, that where deadness, at the beginning of prayer has seemed invincible, yet of a sudden it has been removed, and the duty has been carried on, and concluded with more than ordinary enlargements. The *Israelites* were commanded to go forward, when they came to the red Sea; they might have answered, what, would you have us march into the water and be drowned? Well, but forward they go, and the water is dried up before them, *Exod.* 14. So truly, many times, when about to pray, there is great listlesness, and many discouragements; Yet we must go forward, and engage in our duty, and the Sea is dryed up before us, these discouragements are removed.

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2. These are more *extraordinary motions of the Spirit unto Prayer.* Upon some remarkable Providence, either cross, or kindness; upon the hearing of some more than ordinary affecting Truths: upon some special manifestations by way of quickning and peace; the Spirit may move unto more then ordinary plying of this work of Prayer. And the Iron is by all means to be struck while 'tis thus hot. An extraordinary motion of the Spirit, raised *David* out of his bed at midnight, *Psal.* 119. 62. *At midnight I will arise, to give thanks unto thee, because of the righteous judgments.* So Act. 16. 25. at midnight *Paul* and *Silas* prayed, and sang praises unto God, and the prisoners heard them.

But here you must have a *caution lest Satan get an advantage.* When the Spirit of God, thus extraordinarily moves to pray, he does *sweetly* and *strongly incline* the heart to comply with his motion; there is a quickning heat goes along with his perswasions. But Satans motions to pray at unwonted times, *come with a perplexing violence and burthensomeness upon the spirit*; but there is no disposing or enlarging of the heart unto supplication. Thus the Egyptians of old required the tale of Bricks from the children of *Israel*, but allowed not straw to make them with.

4. We must Watch *for all manner of Encouragements in Prayer:* and truly the Lord

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is not backward to give, if we are heedful and forward to take encouragement. The Lord encourages to prayer various wayes.

1. By *making us ſenſible what a priviledge acceſs to the Mercy-ſeat is*, He cauſes us to be ſatisfied and delighted in his Preſence; and our hearts cry out, Oh how good is it for us to be here! *This is none other then the Throne of Grace, and this is indeed the Gate of Heaven.* 'Tis *good for me to draw nigh to God*, ſayes holy *David*, Pſal. 73. *ult.*

2. The Lord encourages to Prayer, *by melting of the heart for ſin*; he thaws the ice by the beams of his love. Senſe of unkindneſs, and unſuitable carriage towards the Father of mercies, cauſes plenty of Godly Sorrow, and the heart hereby is exceedingly alienated from its iniquity.

3. The Lord encourages to Prayer by *enlarging the deſires after himſelf*, makeing the Soul enamoured of him, and altogether unſatisfied till it taſt and ſee his goodneſs.

4. By *Intimations of audience.* The Lord ſaid unto *Daniel* at the cloſe of his Prayer, *O man greatly beloved, Dan* 9. 23. Chriſt anſwers the Woman of *Canaan*, *Great is thy faith, be it unto thee even as thou wilt, Mat.* 15. 28. When God, after we have been earneſt for pardon, for Sanctification, for grace to honour and to pleaſe him, cauſes a peace and calmneſſe in our Spirits, and we have an hint, that our petitions are according to his will,

will, and will be granted: here is great encouragement in Prayer. Now ſuch encouragements ſhould be watched for, and laid hold on with the greateſt thankfulneſs.

5. We muſt watch *for the returns of Prayer.* The Pſalmiſt had been praying, and he reſolves he would hearken what *God the Lord would ſpeak*, that is, by way of anſwer, *Pſal.* 85. 8. In like manner the Church, concluding that the Lord would at laſt hear, reſolves to wait for him, *Mic.* 7. 7. *Therefore will I look unto the Lord, I will wait for the God of my Salvation, my God will hear me.* If you watch not for returns of prayer, you do not conſider what you do, or with whom you have to do in Prayer: when you pray, you take the name of God into your mouths; and ſhall that be taken in vain? when you pray you engage in an ordinance of God, and ſhall that be uſed in vain? What, do ye imagine that Gods hand is ſhortned, or his ear heavy, and his bowels ſtraitned? Not looking after your Prayer, diſhonours him more then you are aware of. *He ſpeaks to you; and does for you in vain.* And this is the ready courſe to provoke him to keep ſilence, and to ſhut his hand: You are therefore with the prophet, to *ſtand upon your watch tower*, and to obſerve what God ſayes to you, *Hab.* 2. 1.

Here one grand caſe of conſcience is to be pro-

propoſed and reſolved. *How we ſhall know whether prayer be anſwered Ye, or No?* and the bleſſings we have begged, given as a return to our requeſting for them?

I anſwer that Bleſſings are of two ſorts. *Thoſe that are peculiar to Saints,* thoſe *that are commune to the ungodly.*

1. There are *bleſſings that are peculiar to the Saints.* Such as the ſenſe of Gods love, ſtrength againſt corruption, righteouſneſs and true holyneſs, peace of conſcience; power to run in the wayes of Gods commands, without wearineſs, and to walk without fainting. If *ſuch bleſſings* as theſe are prized, and earneſtly deſired in prayer, and after prayer are beſtowed, they may be concluded *the fruit of Supplication. In the day when I cryed thou anſweredſt me,* ſayes David, *and ſtrengthned'ſt me with ſtrength in my Soul,* Pſal. 138. 3. he prayed for *grace* and ſpiritual ſtrength, and had it, and concludes *his prayer was anſwered.* Onely the Children of God long and beg for ſuch bleſſings; and if the Lords hand be open & gives the bleſſings beg'd, we may alſo conclude that his ear was open to the begging.

2. There are Bleſſings *that are commune to the ungodly,* as health, food, raiment, relations, proſperity, removing afflictions; and mercies of the like nature. 'Tis *more difficult* to know when theſe are given or continued, as a return to Prayer; but yet

yet this may be known in these particulars.

1. Temporal Blessings are the fruit of prayer, *when they were begged not only of God but for God*, that they might be employed in his service and to his praise. *Joshua* begged for victory over the Cananites, but he had an eye to *Gods great name*, which he knew would be dishonoured if *Israel* were overthrown, *Josh.* 7. 9. When we desire some estate that we do good with it, and *honour the Lord with our substance*; when we desire health and strength that we may be the more usefull, and serve our generation according to the will of God, and what we desired is bestowed, surely Prayer is heard.

2. Temporal blessings are the fruit of prayer *when they are begg'd with an humble and holy submission, and not asked as the principal things.* When we pray for daily Bread, and the meat that perishes, in such a measure as the Lord sees meetest to deal forth to us; but our greatest hunger and thirst is after higher things, even that meat which endures to everlasting Life; and the waters of that Fountain, that is alwayes flowing, & yet ever full.

3. Temporal blessings are obtained by Prayer *when they prove as cords to draw the heart neerer to God, and effectually engage unto obedience*: David was brought very low, *the sorrows of Death compassed him*; *he cals upon the Name of the Lord for deliverance*, Psal. 116. 3, 4. well, deliverance is granted, and

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what effect had it? *it makes him admire divine Mercy, it ſtrengthens his Faith,* it *makes him cry out truly I am thy ſervant,* and reſolve to *walk before God in the Land of the Living.* Surely this deliverance came by Prayer; and ſo himſelf was perſwaded, *v.* 1, 2. *I love the Lord becauſe he hath heard my Voyce and my ſupplication, becauſe he hath inclined his ear to me, therefore will I call upon him as long as I live.*

I have ſhewed you what we are to watch for in prayer.

In the fourth place I am to ſhew *what manner of watching is required.*

1. Our watch muſt *be very ſtrict,* and this ſtrictneſs will be acknowledg'd reaſonable, if we conſider, that *prayer* is a buſineſs of *weight;* Life or Death, Bleſſing or Curſing, will follow according as we ſpeed well or ill in prayer. VVhen we come to the Throne of Grace, we entreat for no leſs then the forgiveneſs of millions of offences; the leaſt of which if unpardon'd, is ſufficient to expoſe us to eternal condemnation: we entreat for no leſs then grace and glory, we deprecate no leſs then the anger of the Almighty, and everlaſting torments. Surely we ſhould be watchfull and full of care by all means, to ſpeed in a duty of ſuch vaſt concernment.

2. Our watch, muſt be continued, it muſt be *before,* and *in,* and *after* Prayer, and all little enough.

1. We

1. We must watch *before prayer*, that every thing may be avoided and removed, that may hinder the heart from preparing to have to do with God; 'tis not easie to enter rightly upon this duty.

Dimidium facti, qui cœpit habet, Horat.

2. We must Watch *in prayer*. Prayer is expressed in Scripture by the Metaphor of *wrestling*. If the Wrestler watch not, he prevails not, but is easily foyld. If we are not very vigilant all the while we are praying, God, whom we wrestle with, will withdraw, and we shall miss of the blessing; and Satan that wrestles against us, will presently fling us.

3. We must watch *after prayer*. We must trace our hearts, and mark how they have behaved themselves; we must observe and bemoan our failings, and be thankful for assisting grace; we must be the same upon our Leggs that we were upon our Knees, and live according to our prayers.

In the fifth place, follow the reasons *why Watching is so necessary* in prayer.

1. *God watches how this duty is performed*, and has denounced a Curse on those that do the work of the Lord negligently; He narrowly observes where the thoughts are, and how much of the heart and affection is in every prayer. Hark to the Apostle, *Heb.* 4. 13.

Neither is there any Creature that is not manifeſt in his ſight, but all things (even the thoughts and intents of the heart, whereof he had ſpoken in the verſe fore-going) *are naked and opened unto the eyes of him, with whom we have to do.*

Δῆλον μέν ἐστι τῶν ἀγώνων καὶ τῶν ἀθλων σάδιον ἐστὶν ὁ παρῶν βίος τῶν δὲ στεφάνων καὶ τῶν ἐπάθλων ὁ μέλλων Iſidor. Pelus. l. 2. Epiſt. 24.

2. *Satan Watches*; in a time of War there is the ſtricter watch: Now our life is a warfare, therefore we ſhould be ever vigilant, 1 *Pet.* 5. 8. *Our Adverſary the Devil goes about*, endeavouring to do all the miſchief, and to hinder all the good he can poſſibly. Satan is very buſie about us in prayer, and if our unwatchfulneſs gives him but the leaſt encouragement and advantage, he preſently ſpyes and takes it.

3. *Unleſs we watch, our hearts will deal treacherouſly*; they will ſtart aſide from God like deceitful Bows, and the Arrow of Prayer will be far from hitting the mark; but our Supplications will degenerate into meer formality; whereas, if we are intent and ſerious, and do, *hoc agere*, mind our buſineſs while we are at prayer, we ſhall undoubtedly make ſomething of it. I come at laſt to the Application.

Uſe 1. is *of Reproof*. Two ſorts of perſons deſerve, and highly need, as well as deſerve a reprehenſion. 1. *The*

1. *The careleſs Hypocrite is to be Reproved.* The Scripture, which has this preheminence above all other Laws, that it binds the very Heart and Conſcience, does ſpeak very *terribly againſt Hypocriſy*, which is the hearts diſſimulation, and going away from God, even when the external part of devotion is yeilded to him. The folly of the praying Hypocrite will appear in theſe things.

1. *His Conſcience is faſt aſleep in prayer*, and lets him even do what he pleaſes; but this ſleeping Lyon, will at length awake; at fartheſt, Hell will awaken his Conſcience, and then 'twill bitterly reproach him, and never ceaſe reproaching.

2. The Hypocrite *regards not the God he is praying to*; he is not awed by the Lords Majeſty, nor affected with his Mercy; neither is he afraid of provoking him to jealouſy, but preſumes upon God, as if he were altogether ſuch an one as himſelf, *Pſal.* 50. 21, 22. *Theſe things haſt thou done, and I kept ſilence, and thou thoughteſt I was altogether ſuch an one as thy ſelf, but I will reprove thee, and ſet them in order before thine eyes. Now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver.*

3. The Hypocrite regards *not the things he is praying for, nor himſelf that is concerned in prayer.* He is not concerned for his ſoul, which

Animus cujuſque, eſt quiſque.

is moſt truly himſelf; and though he prays for the favour of God, for the Kingdom of God, and deliverance from everlaſting fire prepared for the Devil and his Angels; yet he is ſo cold and heedleſs, as if he were indifferent whether Heaven or Hell were his eternal abode.

2. The *drowſie and declining Saints* are alſo to be reproved. Theſe having been once ſo thorowly awakened, are more without Apology, if they grow again unwatchful.

1. The prayers of unwatchful Saints *have very bad mixtures.* Oh the forgetfulneſs, and ſcarleſneſs, and wearineſs, and mocking of the Lord, that Believers under their declinings are to be charged with! How neer do they come to the borders of unregeneracy; how like are they to the unſound-hearted.

2. The prayers of unwatchful Saints *are very unprofitable*; Children they are, but alas, they improve not their Relation, nor make ſerious application to their Father. The Spirit is in them, but they accept not of his ſtrength and grace. Prayer is not totally laid aſide, but little comes on't, becauſe they do not vigorouſly engage in it.

3. The prayers of unwatchful Saints *are uncomfortable.* The Spirit is grieved by their careleſneſs, and how can it be expected he ſhould be a comforter to them? Conſcience is diſ-ſatisfied, and is continually grudging, becauſe they *do not ſtir up themſelves to lay hold*

hold on God, when they call upon him, *Isa.* 64. 7. Much *fear,* much *bondage,* many *secret gripes of spirit* follow upon careless praying.

4. The prayers of unwatchful Saints *are so offensive, that they may justly fear some stroke from God, some smarting Rod to awaken the spirit of prayer in them,* Hos. 5. 14. *I will be unto* Ephraim *as a Lyon, and as a young Lyon to the House of* Judah; *I, even I will tear and go away; I will take away, and none shall rescue him.* Now what was the reason of this severity? it follows, *v.* 15. *In their affliction they will seek me early.* He thrust the Spur into their side, and made them bleed, to make them mend their sluggish pace in duty; he chastned them, that he might hear louder crys, and have more serious prayers from them.

Use 2. shall be of Exhortation. Be perswaded to *watch in prayer.* Those that watch not at all, pray not at all in Gods account; those that watch most, make most of prayer. These Arguments I shall further use to second this Exhortation.

1. The more watchful you are in prayer, *the better you will understand the Devils Enmity*; you will perceive his envy and his hatred, and how loath he is that you should receive any distinguishing mercies, especially at the Hand of God; therefore he does so

beſtir himſelf, that he may reſiſt you; and the better you know this Enemy, the better armed will you be.

2 The more watchful you are in prayer, *you will be more acquainted with your ſelves, and with your own hearts*; you will more fully underſtand your wants, and your ſpiritual plagues; and the underſtanding of theſe is one good ſtep to the ſupply and cure.

3. The more watchful you are in prayer. *the more experimentally will you underſtand the loving kindneſs of the Lord*; you ſhall find that he deals bountifully, *Pſal.* 116. 7. *Return unto thy reſt O my Soul, for the Lord has dealt bountifully with thee.* God is certainly willing to give; they that watch in prayer, take notice what they receive; and great joy 'tis to behold the prayers, which as Meſſengers we diſpatched to Heaven, return loaded with mercy, *Joh.* 16. 24. *Ask, and ye ſhall receive, that your joy may be full.* So much for that fourth Doctrin. *In Prayer, Watching is a neceſſary Ingredient.*

D. 5. *We muſt perſevere, if we would ſpeed in prayer,* or *prayer muſt be with all perſeverance*; the words of the Text are not without Emphaſis; not only *perſeverance*, but *all perſeverance* is required by the Apoſtle. There ſhould not be the leaſt fainting, but a vigorous perſiſtance in our ſupplications. Hark how the Apoſtle ſpeaks in other places, *Col.* 4. 2.

4. 2. *Continue in prayer*, and *Rom.* 12. 12. *Rejoycing in hope, patient in Tribulation, continuing inſtant in prayer.*

In ſpeaking to this Doctrin, I ſhall firſt tell you *what 'tis to perſevere in prayer.* Secondly, *What kind of perſeverance is required.* Thirdly, *Give you the Reaſons of this perſeverance:* Laſtly, *Make Application.*

In the firſt place, what 'tis to perſevere in prayer.

1. This perſeverance in prayer, implyes, *Reſolvedneſs of Spirit againſt all oppoſition*; the reſolution is not to be made in our own ſtrength, but in the power of Grace, and then it will be firm, and hold. He that perſeveres in prayer, reſiſts Satans endeavours to hinder him in this duty. Though this Lyon roar upon him, by fearfully Blaſphemous thoughts, though this Adverſary buffet him by confuſed, amazing and affrighting imaginations; yet all his skill does not beat him off from prayer; the more buſie he finds Satan, the more need he perceives of calling upon God. And as the Devil cannot prevail by his more irkſome temptation, ſo as to cauſe an omiſſion of prayer, in like manner on the other ſide, the more pleaſing temptations are withſtood: When he ſpeaks big words concerning ſports and paſtimes, and the pleaſures of ſenſe; when he talks at an high rate of worldly advantages, that are to be purſued, that he may di-

vert and draw away the heart from prayer; yet he that perſeveres in this duty, believes this lying and deceitful ſpirit in nothing.

Nay, he retorts upon him, and anſwers, that therefore he prays that he may find true joy, and greater ſweetneſs in God than the Creatures can poſſibly yeild; that therefore he prays, becauſe he has a mind to be rich indeed, and to have a treaſure in Heaven, *where neither moth nor ruſt doth corrupt, and where Thieves cannot break thorow, nor ſteal,* Mat. 6. 20.

And as for that oppoſition he meets with from within, from the corruption of his heart, which is indeed the greateſt; he bewails it, ſtruggles with it, and crys out for the ſpirit of life to quicken and help him. He is convinced of the neceſſity of prayer, and the excellency of what is prayed for; and oppoſition is but a *whet* to him, that he may ſtir up himſelf to lay hold on God.

2. This perſeverance in prayer, implies, *getting through all diſcouragements.* The more blind *Bartimeus* was diſcouraged by the people, *he cryed the louder, Jeſu, thou Son of* David, *have mercy upon me,* Mar. 10. 48. and his cry was heard, according to his deſire, he had his ſight reſtored. The Woman of *Canaan,* who came to Chriſt, that her Daughter might be diſpoſſeſſed of a Devil, met with great diſcouragements, but overcome them all, *Mat.* 15. 21. 29. When

firſt ſhe utter'd her requeſt *Chriſt anſwered her not a word*; this, one would have thought, might have ſtruck her dumb, and made her conclude it vain to have ſpoken any more. Oh no, ſtill *ſhe cryed after him*; whereupon the Diſciples intercede for her; Chriſt anſwers, *he was ſent to the loſt Sheep of the houſe of Iſrael*: here was a ſecond repulſe, but neither did this diſcourage; ſhe comes and worſhips him, and ſayes, *Lord help me*! Chriſt replys, *it is not meet to caſt the Childrens bread unto the dogs*: This was a third repulſe, and worſt of all: And yet ſhe gives not over, but pleads, that though *ſhe were indeed no better then a dog, yet crumbs might be given her*. And now ſhe ſpeeds: and whatever ſhe had a mind to, was granted.

He that perſeveres in prayer, will not be diſcouraged. Is his guilt great? he replys, that the Lords mercy will be the more magnified, if he obtains a Pardon. Is he much diſtemperd? he replys; the more will the skill of the great Phyſician be ſhewn in healing his Spiritual plagues. Is he very unworthy? he replys that the Prodigal upon his returning, found his Fathers doors, and his Fathers arms open, though he came home in raggs; having before waſted all his Subſtance among the harlots, and in riotous living. Though he is *wretched, and miſerable, and poor, and blind, and naked*; yet he ſays, *That Chriſt has ey-ſalve to make him ſee, gold tried*

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in the fire to make him rich, and white raiment to cover him, Rev. 3. 17. 18. 'Tis a *Mercy Seat*, 'tis a *Throne of grace* he goes to; and therefore diſcouragements are not invincible.

3. This perſeverance in prayer implies *continual importunity*. Importunity is many times troubleſom to Man, but God is delighted with it. Humility indeed becomes us in our addreſſes to him, but yet we are allowed to be urgent, to be inſtant, to be preſſing in theſe things which is according to the will of the Lord; and he loves to ſee us ſo; for it argues, we value highly what we begg with importunity. The unjuſt judg was prevailed with, by *the widdows importunity*. And will the Lord neglect importunate Prayer, that has commanded, and encouraged importunity, and that is ſo righteous and ſo gracious? He that perſeveres in prayer follows the Lord with his requeſt; he will not let him alone, till he has a pardon, and that pardon Sealed: He will not let him alone till his luſt, which are the worſt of Spiritual enemies, are kill'd; till more grace is granted, of which he cannot have too great a meaſure. Take notice of *Davids* importunity, *Pſal.* 119. 145, 146, 147. *I cryed with my whole heart, hear me O Lord, I will keep thy ſtatutes. I cryed unto thee, ſave me, and I ſhall keep thy teſtimonies; I prevented the dawning of the morning, and cryed, I hoped in thy word; my eyes prevent the night-*

watches

watches, &c. He *cryed*, and *cryed*, and *cryed again*, before the dawning of the morning, and in the night watches. Behold how urgent he was in prayer.

4. This perſeverance in Prayer, implies *an holy inſatiableneſs after God*; and deſiring ſtill more, though never ſo much be obtained. Indeed there is a great obligation upon us to be thankful for the leaſt meaſures of grace; but we are not to be contented with the greateſt, but ſtill longing for more. Though *David* enjoyed ſo much of God, and had ſuch a ſenſe of his loving kindneſs which was better then life, and experienced that communion with the Lord, which was more ſatisfying then marrow and fatneſs: Yet we find him *ſtill following hard after God*, *Pſal.* 63. 8. *My Soul followeth hard after thee, thy right hand upholdeth me.* And indeed the more we taſte and ſee how gracious the Lord is, it cannot but increaſe our longing; and raiſe our thirſt to a greater vehemency. The Apoſtle *Paul* though he had attained to ſo much, Yet he ſays: *I forgot thoſe things that are behind; and reach forth unto thoſe things that are before, and preſſe towards the marke, for the prize of the high calling of God*, *Phil.* 3. 13, 14.

5. This perſeverance in Prayer, implies, *a continuing to engage in all the kinds of Prayer*. There ſhould be a conſtant and daily courſe of Prayer even unto the end of life; and if at any time by weakneſs or otherwiſe, the courſe

courſe be neceſſarily interrupted; Our hearts at leaſt then ſhould be working towards God; as being ſenſible that *He is our all*, all our hope is in him, and all our help is from him. 'Tis an happy thing, ſo to habituate, and accuſtom our ſelves to prayer, as to make it become natural to us, and to eſteem it as neceſſary as our very breath.

In the Second place, I am to tell you, what kind of perſeverance, is required.

1. In this perſeverance, *there ſhould be no interruptions*. *Daniel*, rather then his courſe of praying before his God and giving thanks, ſhould be interrupted, choſe to adventure the loſſe of dignity, his Princes favour, and his own life beſides. And *that God whom he ſerved continually did deliver him*, *Dan.* 6. *Daniel* reſolves to open his mouth in Prayer, God ſends his Angel, and ſtop the mouths of the Lyons, that they did not hurt him. And as carnal fear ſhould not cauſe the omiſſion of prayer, ſo neither any prevailing corruption, and deadneſs: Still the Lord is to be ſought unto, and ſerved.

2. In this perſeverance there ſhould be *a continua' endeavour to excel, and do better*; to pray with more and more Spirituality and livelineſs. 'Tis a ſad ſight to ſee children as weak now, as they were ſeveral years ago: We conclude there is ſome bad humour that oppreſſes nature, and cauſes that Weakneſs,

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and is an impediment to their growth. 'Tis thus, and more Sad, to ſee Chriſtians ſtand at a ſtay, and perform duties no better *now*, then *ſome years ago* they uſed to perform them. If there is ſtill the ſame deadneſs, the ſame unbelief, the ſame worldly-mindedneſs, & diſtractions, which were wont to be, it argues, the Spirit is kept under by the fleſh & its prevalency. We are not only to do *more then others*, but to do *more then our ſelves*. The Lord requires us, and truely gives ample encouragement to be not only ſtedfaſt, and unmoveable, but *alſo to abound in the work of the Lord*, 1 *Cor.* 15. 58. *The path of the juſt ſhould be like the ſhining light, that ſhineth more and more unto the perfect day*, *Prov.* 4. 18. All our duties are motions homeward, and Heaven is our home: And the nearer home, the ſwifter ſhould our Spiritual motions be.

In the Third place follow the Reaſons *why prayer ſhould be with perſeverance.*

1. *Divine commands are very expreſſe, not only to perform the duty, but to continue in the duty.* In the text, not only praying is injoyned, but praying always, and with all perſeverance: and 1 *Theſ.* 5. 17. *Pray without ceaſing*: Gods word of command ſhould cauſe us perpetually to ſtand in awe: we muſt not dare to ceaſe doing that, which he would have us without ceaſing employed in.

2. *The*

2. *The Lord perſeveres in attending and encouraging*, therefore we ſhould perſevere in praying. His eye is continually upon his people; eye, and ear, and heart, and hand are all open, and if we open our mouths wide we ſhall be filled, *Pſal.* 81. 10.

3. The Lord is *as worthy to be ſought unto ſtill, as ſought to at all*; therefore we ſhould continue in ſeeking him. Though our expectation from other things be never ſo high, yet upon trial we ſhall diſcover their emptineſſe and vanity; but the more we know God, and the greater experience we have of him, the more we ſhall behold his fulneſſe, and how good 'tis to draw near to him. *Iſrael* went a *Whoring after other lovers*; but found her miſtake, and *reſolves to return to her firſt husband, for then 'twas beſt with her*, *Hoſ.* 2. 7. Gods ſervice is ſuch as no fault at all is really to be found therein; and therefore to leave that Service is very unreaſonable.

4. *We are far from attaining all that is attainable by Prayer:* Clearer diſcoveries there may be of God; there may be much larger communications of Grace; there may be more of peace and joy; therefore it concerns us to wait on the Lord ſtill, and not to grow weary of our attending.

5. *This preſent world is full of enemies and ſnares:* Therefore we ſhould continually have recourſe to the God of all Grace; that

grace

grace may be proportioned to our work and to our danger. The world is evil; and the evil one is very active to draw us to evil; and he has a ſtrong and numerous party within our own Souls, even all the remainders of corruption; ſurely unleſſe we perſevere in prayer, and thereby engage him for us *who is able to keep us from falling, and to preſent us faultleſſe before the preſence of his glory with exceeding joy*, *Jud.* 24. we ſhall not perſevere to the end, and be ſaved. The Application follows.

Uſe 1 of reproof, which belongs,

1. To them that pray in a time of diſtreſſe and affliction; but after that *is removed, and their ſlaviſh fear allayed, they quickly give over. Thus the children of Iſrael when God ſlew them then they ſought him; they returned and enquired early after God, they remembred that God was their Rock and the high God their Redeemer: but as ſoon as the Lord ceaſed ſmiting, they ceaſed crying; they flattered with their Tongues and were unſtedfaſt in his Covenant*, Pſal. 78. 34, 37. This is the way to have affliction quickly return again; and that with more of Gall and Wormwood, or to have ſpiritual Judgments, which are a great deal worſe, ſucceed temporal.

2. Reproof belongs to *them that pray for a little while, while the Conviction is freſh and ſtrong*; and the exhortation to this duty is

ſtill

ſtill ſounding in their ears; but by degrees the Conviction wears off, and the Exhortation is forgotten: and then oh how do their hearts depart from God, and what a task, and tedious thing is Prayer to them? But thoſe foregoing convictions will very much aggravate their after omiſſions; theſe omiſſions being given way to, eſpecially at firſt, with ſuch violence offer'd to their own conſciences; and reſiſting of the Holy Ghoſt, who ſtrives to make them perſevere in Supplication.

3. *Reproof belongs to Apoſtates, that ſometimes made a great Profeſſion, none more forward to Pray than they; but now they have thrown off this, and other Ordinances of Chriſt,* being carried away either by a prophane, or by an erroneous ſpirit.

1. *Many are carried away by a prophane ſpirit:* and having reſtrained Prayer, even reſtraining Grace is taken from them; they run out to all exceſs of Riot; they are abominably vitious, intemperate, unclean, unrighteous; they declare to all, that *ſeven unclean ſpirits are entered into them; and that their laſt end is likely to prove worſe than their beginning.* They once indeed did know the Holy Commandment, but are now turned from it, and 'tis happen'd to them according to the Proverb, *The Dog is turned to his own Vomit again, and the Sow that was waſhed, to to her wallowing in the Mire,* 2 Pet. 2. 21, 22.

2. Many

2. Many are carried away from Prayer *by an Erroneous ſpirit:* Theſe not onely break the Lords Commands, but perſwade themſelves *they do well in it*, and endeavour to draw others to the like Tranſgreſſion: and hereby their guilt and danger is the greater. Every one that ſpeaks againſt Prayer, or any other Ordinance of Chriſt; as he ſtrikes at Chriſts Authority, who is King of the Church; ſo he is deceived, and made uſe of by the Devil, to injure Souls, by drawing them away from God and their Duty. But it may be Objected, that the Apoſtle himſelf ſayes, Col. 2. 20. *Why are ye ſubject to Ordinances?* I anſwer, the 21 *ver.* following ſhews what Ordinances the Apoſtle ſpeaks of, namely, the Ceremonial Ordinances: *Touch not, Taſte not, Handle not*; he is not to be interpreted concerning the Ordinances of Chriſts Inſtitution; for in this very Epiſtle he does command, that the *Word of Chriſt ſhould dwell richly in them*, Col. 3. 16. and that they *ſhould Sing Pſalms with Grace in their Hearts to the Lord*; and that they *ſhould continue in Prayer*, Col. 4. 2.

4. Reproof belongs to them that limit God, and conclude if *they are not heard preſently that they ſhall never be anſwered*; and ſo in effect ſay why ſhould we ſeek the Lord any longer? Vile and ſinful creatures ſhould not be ſo quick with God: What if we tarry ſome time before we have the grace

and comfort we beg; If it comes at laſt, is not the Lord gracious to a wonder? Beſides, the Lord knows when 'tis fitteſt to anſwer Prayer; therefore it becomes us patiently to wait; for his rightly timeing of his benefits, is not the ſmalleſt part of them.

Uſe 2. of Direction, how you may perſevere in Prayer.

1. Be *exceeding jealous and afraid whenever you find deadneſs and formallity ſeizing upon you:* You know not whether it may grow; The prognoſtick ſigns of an approching diſtemper eaſily perſwade you to take preventing Phyſick; Oh when you find your hearts out of order; fear, and go to your Phyſician to heal your hearts, and reduce them to the right praying frame.

2. *Take heed of quenching the Spirit*: let your Ears be open to hear what he ſayes to the Churches *Rev.* 2. *ult.* Deliver up your ſelves wholly unto the Spirits conduct and guidance; be lead by him, *from* what wayes, and *in* what wayes he pleaſes, elſe he will be grieved and withdraw: and if he does ſo, alas your helper will be gon, and your infirmities will hinder your perſeverance in Prayer.

3. *Be ſenſible that all your prayers will be loſt, if now you ſhould totally and finally give over,* that righteouſneſs will be reckoned as none

at

at all; that is, but *like the morning Cloud, and as the early dew vaniſhes away*; pray on therefore, that all may not be in vain.

4. *Labour to be acquainted with the ſweetneſs of prayer*, that you may have experience of thoſe quickenings, thoſe enlargements, thoſe ſupports, thoſe raviſhing delights, that the Saints have found ſometimes in prayer; and then you will like the duty ſo well, that you will not eaſily be drawn off from it.

5. *Depend upon Him that gives power to the faint, and increaſes ſtrength in them that have no might*, Iſa. 40. 29. He faints not, neither is he weary, and he alone can keep you from being weary in wel-doing. As he only can help you when you cry, ſo he alone can help you to hold on in crying.

6. Cheer up your ſelves with this conſideration, that if you perſevere in prayer but a little while longer, in Heaven all your prayers will be fully anſwered. Remember, that if prayer laſts as long as time laſts, time will quickly be ſucceeded by Eternity, and prayer will end in everlaſting praiſes. So much for the fifth Doctrine, *That prayer muſt be with all perſeverance.*

D. 6. The ſixt and laſt Doctrin is this. *Our ſpirits muſt be ſo publick, as to ſupplicate for all Saints, as well as for our ſelves*; therefore the Apoſtle adds in the Text, and *ſupplication for all Saints.*

Here I ſhall firſt ſhew *what Saints* the Apoſtle ſpeaks of; and ſecondly, *why we ſhould pray for them all*, and then give you *the Uſes.*

Firſt, *What Saints the* Apoſtle ſpeaks of. The Saints are of two ſorts, *Triumphant* in Heaven, *Militant* on Earth.

1. *Triumphant in Heaven*, and theſe do not need our prayers. We need not pray that they may be eaſed of their loads, for their burthens are removed, and they are entred into perfect reſt; we need not pray that God would manifeſt himſelf to them, for they ſee him as he is, and not as here in a glaſs darkly; nor that they may be freed from ſorrow, and defended from Enemies, for their joy is full, all tears are wiped away, and they are paſt all danger: *They are made Pillars in the Heavenly Temple, and they ſhall go no more out*, Rev. 3. 12. In all the Bible, we find not *one Petition for departed Saints.* They are with the Lamb, Crown'd above, and are above our ſupplications.

2. *Militant Saints on Earth*, and of theſe the Text ſpeaks, and to theſe the words are to be confined; and truly all of them claim a ſhare in our ſupplications.

1. We are to pray *for Saints of all Nations*: Prayer may reach them, though never ſo far, and the God we pray to, is acquainted with every Saint in particular, throughout the Univerſe, knows what they all want, and how to ſupply all their needs. 2. We

2. We are to pray *for Saints of all Perſwa-ſions*, as long as they *hold the head*, and are dear to Chriſt, notwithſtanding their difference from us in opinion: Surely, notwithſtanding this difference, they ſhould be upon our hearts to deſire their good. Oh that there were leſs quarrelling and diſputation, and more praying and ſupplication one for another! and this would be a great means to unite, and to heal breaches.

3. We are to pray for Saints *of all Conditions*, high and low, rich and poor, bond and free, Male and Female. Every Saint is a Jewel, and a Jewel is not to be contemned, though it lye upon a Dung-hill. The meaneſt Saints are precious in the Lords eyes, and we ſhould have regard to them.

4. We are to pray *for Saints that are to be, as well as thoſe that are already*. The Jewiſh Church prayed for that of the Gentiles, before it was gathered, *for their little Siſter that had no Breaſts*, Cant. 8. 8.

The reaſon why our ſupplications ſhould be for all Saints, are theſe.

1. *Becauſe of their relation to God.* They are all his Children, and he has the love of a Father to them; nay, he is a thouſand times more full of affection, than earthly Parents can be. If God love them, we ſhould, and ſhew our love by our wiſhing their good, eſpecially conſidering how much the honour

of God is concerned in them, and how much his Name is glorified in their preſervation.

2. *Becauſe of their Relation to our Lord Jeſus.* Should not we pray for them, ſince Chriſt died for them? He bought them *with the price of his own blood*, Act. 20. 28. 1 Cor. 6. *ult.* and they are *all Eſpouſed to him*, nay, they *are his Members*; thoſe for whom he ever lives to make interceſſion, ſurely then we alſo ſhould intercede in their behalf.

3. We ſhould pray for all Saints, *becauſe of our Relation one to another*: We are all begotten by the ſame Seed, we are all Members one of another, *Rom.* 12. 5. *So we being many, are one Body in Chriſt, and every one, Members one of another.* We are all animated by the ſame Spirit, one of whoſe principal fruits, is Love; and Love ſhould be expreſſed in prayer; finally, we are all Heirs to the ſame Inheritance. Oh how importunate ſhould we be, that we may come all ſafely thither.

4. We ſhould pray for all Saints, *becauſe all are engaged in the ſame War*, and are wreſtling with the ſame Enemies: We ſhould beg therefore that all may be kept from the evil of the world, that Satan may be trod under the feet of all; that ſin may be ſubdued in all; and that all may at laſt be made more than Conquerours.

5. All Saints are *carrying on the ſame deſign*; the glory of God, and the advancement of

of the Kingdom and Intereſt of Chriſt; we ſhould help one another by prayer, that this great end may be attained.

Uſe 1. Of Conſolation. *Saints have more prayers going for them than they are aware of.* Thoſe that you never ſaw, nor ſhall ſee in this world, are concerned for you, and are deſiring that you may have that grace and ſtrength which you need, conſidering the difficulty of your work, and your many Adverſaries. As *every one ſhould pray for all, ſo all are praying for every one:* and this is matter of great encouragement.

Uſe 2. of Reproof to thoſe that *are of a private ſpirit*, who are all for themſelves, but *Zion* they look not after. Theſe have neither love to Chriſt, nor to their own Souls upon a right ſcore. If they loved the Head, they would be ſollicitous for the welfare of the Body; and if they truly deſired the good of their own Souls, they would have pitty to other Souls that are of equal value.

Uſe 3. Of Exhortation. *Be more frequent and fervent in praying for all the Saints.* This will be a great Argument that you are indeed Members of the Body of Chriſt, when all your fellow-members are loved, when you feel their ſorrows, and are concerned for their wel-fare.

1. Pray for the Saints *Unity*, that they may be *knit together in love*; their *Beauty* lies much in their Agreement, and *their ſtrength* in their being United. But if *a Houſe, or Kingdom be divided, Diviſion has a tendency to Deſtruction.* Chriſt prayed that his Diſciples *might be One*, as that which would ſerve very much to convince the world *that God had ſent him*, Joh. 17. 23. for the diviſions of Saints is not the leaſt cauſe of prevailing Infidelity, and of mens queſtioning the very truth of Chriſtianity.

2. Pray for the Saints *purity*, that the Church may be more and more cleanſed, and conformed to the holy Doctrin of the Goſpel, and like her holy Head the Lord Jeſus.

3. Pray for the Saints *proſperity*, eſpecially for thoſe glorious and peaceable times, after Antichriſts ruine, the calling home of the Jews, when the Kingdoms of the world ſhall become the Kingdoms of the Lord, and of his Chriſt.

4. Pray for the Saints *increaſe*, and in thus doing, you are *kind unto the world.* Beg that the Prince of darkneſs may loſe, and that Chriſt may gain more and more Subjects every day, and that out of the quarry of mankind more may be taken, which may be made lively Stones in the Lords Temple.

5. Pray for the Saints *ſupport under all Oppreſſions*, for their *perſeverance to the end*; and

and that the *Lord Jeſus would haſten his ſecond appearing*, when all his Church ſhall be Triumphant, when Devils, and the Reprobate world ſhall be confined to Hell, and all the Elect ſhall joyn together in ſhouting forth Hallelujahs unto him that ſits upon the Throne, and to the Lamb for ever.

Thus have I finiſhed this Argument of Prayer. What are now your reſolutions? Shall there be prayerleſs Families ſtill? and any Strangers unto ſecret duty, notwithſtanding all that has been ſpoken? May Pardon, and Grace, and Life, and Salvation be all obtained for asking; and will you not do thus much? will you neither be earneſt for others, nor your own ſelves? Shall none of the directions that have been given, be followed? Shall all the Arguments that have been uſed, be unſucceſsful?

Oh thou that commandeſt and heareſt prayer! O thou that helpeſt thy people to pray, pour out the ſpirit of Grace and Supplication! That thy Throne of Grace may be ſurrounded with Suppliants, that there may be a great flocking to thy Mercy-ſeat, and grace may be imparted abundantly to thy own glory, through Jeſus Chriſt the great High Prieſt, that is paſſed into the Heavens, and is at thy right hand for ever. Amen, *and* Amen.

Prayer.

Prayer.

OF what an eaſie quick acceſs,
My bleſſed Lord, art thou! how ſuddenly
May our requeſts thine eare invade!
To ſhew that ſtate diſlikes not eaſineſs.
If I but lift mine eyes, my ſuit is made:
Thou canſt no more not hear, then thou canſt die.

Of what ſupreme Almighty power
Is thy great arm, which ſpans the eaſt and weſt,
And tacks the centre to the ſphere!
By it do all things live their meaſur'd hour:
We cannot ask the thing which is not there,
Blaming the ſhallowneſs of our requeſt.

Of what unmeaſurable love
Art thou poſſeſt, who, when thou couldſt not die,
Wert fain to take our fleſh and curſe,
And for our ſakes in perſon ſin reprove;
That by deſtroying that which ty'd thy purſe,
Thou might ſt make way for liberalitie!

Since then, theſe three wait on thy Throne,
Eaſe, Power, *and* Love; *I value Prayer ſo,*
That were I to leave all but one, (go:
Wealth, Fame, Endowments, Vertues, all ſhould
I and dear Prayer would together dwell,
And quickly gain for each Inch loſt, an Ell.

Herb. *pag.* 95.

Di-

Directions how to attain unto the gift of prayer, and readineſs of expreſſion in that duty.

ALthough ſpiritual Gifts are granted unto Hypocrites and unſound Profeſſors, as well as to ſincere Believers, yet according to the Apoſtle, we *are earneſtly to covet them*, 1 *Cor.* 12. *ult.* Even theſe more commune gifts are imparted by the Holy Ghoſt himſelf, and may be very profitable both to our ſelves and others. Neither ſhould it be the endeavour of Miniſters only to excel in gifts, but private Chriſtians are alſo to labour after them, and in a more private way to uſe them. The gift of prayer I am now to ſpeak of, and this no Chriſtian ſhould be without. Prayer is the Saints daily exerciſe, therefore they ſhould all be well skilled in the performance of this duty, not only as to the internal, but alſo external part of it.

As length of prayer is not to be affected (for God has a regard not to the length, but the life of it); ſo neither are we to affect a conſtant variety of expreſſion. If we uſe always the ſame form, we are in danger of formality; and if we always endeavour after new words, which we never before uſed,

as

as 'tis a thouſand to one whether we ſhall ſpeak ſo properly; ſo 'tis to be feared that our prayers will be only the fruit of our phancy and invention, and no more. 'Tis good to be in the middle, between both extreams.

Many have exalted in this gift of prayer in theſe latter days, and I know that many are troubled through the want of it. Secret prayer upon this ſcore, partly, is much diſcouraged, and prayer in the Family, hindred; wherefore, having diſcourſed at large concerning the duty of prayer, I thought it a piece of ſervice unto Souls, to direct them how this gift might be attained.

1. *Be well Catechized and inſtructed in the principles of the Chriſtian Faith.* You muſt know the *only true God,* and underſtand his Greatneſs, and Holineſs, and Power, and Mercy, and Grace, and Truth, with his other Attributes and Perfections which are diſcovered in his word. You muſt not be Strangers to *your ſelves*, but be acquainted with the fall of Man into ſin and miſery, and how you, as well as others, are by Nature the Children of wrath, and in danger of being loſt and undone for ever, except you Repent and Believe the Goſpel.

You muſt know the *Lord Jeſus Chriſt, whom God has ſent*, and underſtand the myſtery of Redemption & Salvation by him, and it ſhould be your endeavour ſtill to know more

more and more of the Lord, and of his will; and the more understanding you are, the more agreeable will your supplications be unto the word of God, and you will be the better furnished with matter for your prayers.

2. Take pains *that your affections may be excited*; the more warm your hearts are, your *tongues will be the more like unto the Pen of a ready Writer*. Let your affections be stirred by the necessity and value of the things you ask, and the infiniteness of those evils which you pray against. Besides, the God whom you direct your prayers to, is nigh, is ready to be found. Nothing is too hard for him, such is the Almightiness of his power; his tender mercyes are a vast multitude; he stands related and engaged to his people by a sure and everlasting Covenant.

3. *Pray for the gift of utterance*, for this very ability is from the Father of lights; but after 'tis obtained, you must beware,

1. *Of Pride*. *Herod*, after an elegant Oration, giving not glory to God, was struck dead by an Angel, and eaten up of Worms; and if you are pufft up after enlargedness of expression of prayer, you know not what way the displeasure of God may break forth against you.

2. *Despise not those that want this utterance*; your tongues possibly may be better hung, but their hearts may be in a far better frame than yours.

3. *Envy*

3. *Envy not them that excel you in the gift of Prayer.* Envy will grieve the ſpirit, and dead your ownhearts,& be a torment to you. If one member in the natural body do ſomething that is excellent, and be honoured, all the members, ſayes theApoſtle, rejoyce with it, 1 *Cor.* 12. 26. And as it is in the Natural body, ſo it ſhould be in the Myſtical body of Chriſt. Since we are members of the ſame body, we ſhould rejoyce when any of our fellow-members do worthily; and count our ſelves honoured in their honour, and eſpecially be glad to ſee Chriſt lifted up, though upon others ſhoulders.

4. Let *not any Carnal deſign be carryed on.* If you aime at your own ends in your moſt enlarged prayers, and are ſecretly covetous and ſelfiſh, and impure; as this ſhews you are abominably Hypocritical, ſo 'tis the way to have either your gifts blaſted, or to have a curſe upon them, ſo that you ſhall only diſturb the Church of Chriſt, and do harm, not good by them.

4. *Frequency in prayer, will bring you to a readineſs therein.* As by writing, you learn to write; ſo by praying, you will learn to pray. Gifts are increaſed and augmented by the exerciſe of them, as grace it ſelf alſo, by being acted, grows more ſtrong.

5. Be *well acquainted with Scripture expreſſions*; that language is beſt to be uſed in Gods ears, which is the language of his own Spirit.

6. Let

6. Let there be *an order and method in prayer*; for confuſedneſs, as it will be irkſome to others, with whom you joyn, ſo 'twil have a great tendency to dead and diſcourage your own hearts.

Here I ſhall ſpeak to all the parts of prayer, and furniſh you with expreſſions in reference to every one of them. Seven parts I have mentioned.

Compellation of God.
Acknowledgment of Sin.
Deprecation of puniſhment.
Petition for Grace and Mercy.
Interceſſion for others.
Imprecation againſt others.
Thankſgiving and Praiſe.

1. Begin prayer *with Compellation, or naming of God; let his Attributes alſo be mentioned.*

O Lord, thou art God alone, and there is none beſides Thee.

The God of the ſpirits of all fleſh, there is nothing too hard for thee.

The living God, the everlaſting King, who doſt what thou wilt in Heaven above, and in the Earth beneath.

The high and lofty one inhabiteth Eternity, whoſe name is Holy, who dwelleſt in the high and holy Place; and yet with him alſo that is of an humble Spirit, to revive the Spirit of the humble, and to revive the heart of the Contrite ones.

The

The God in whose hand our Breath is, and whose are all our Wayes.

Thou madest the Earth by thy Power, and hast established the World by thy Wisdom, and stretched out the Heavens by thy Discretion.

Thou art very great, thou art cloathed with Honour and Majesty, and coverest thy self with light as with a Garment: Thou only hast immortality, and dwelleth in the light, that no man can approach unto.

To thee belongeth Power, and Glory, and Majesty; for all that is in the Heaven and in the Earth, is Thine; thine is the Kingdom O Lord, and thou art exalted as Head above all.

Thou madest the Heavens and all their Hosts, the Earth and all the things that are therein, the Seas and all that therein is, and thou preservest them all, and the host of Heaven Worshippeth thee.

Thou art wise in Heart, and Mighty in Strength, who ever hardned himself against thee, and prospered?

A God glorious in holiness, of Purer eyes then to behold evil with delight, and canst not look upon iniquity with any approbation.

The Devils tremble before thee, and the Angels cover their Faces, and cry out, Holy, holy, holy, is the Lord of hosts, Heaven and Earth are full of the majesty of thy Glory.

Thou art the Lord God merciful and gracious, long suffering, abundant in loving kindness, goodness,

goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin.

Thou delighteſt not in the death of ſinners, but hadſt rather they ſhould turn from their evil wayes and live.

The God and Father of Jeſus Chriſt, and in him the Father of Mercyes, the God of all Grace and Comfort.

A God ready to forgive, and plenteous in Mercy, unto all that call upon thee; thou hearest Prayers, unto thee ſhall all fleſh come.

Thy eye is upon them that fear thee, and upon ſuch as hope in thy Mercy; a very preſent help in time of trouble.

Thy Mercy is in the Heavens, and thy Faithfulneſs reacheth unto the clouds.

As a Father pittyeth his Children, ſo thou pittyeſt them that fear thee.

Thou wilt not always chide, neither wilt thou keep thine anger for ever.

Thy mercy is from everlaſting to everlaſting, upon them that fear thee, and thy righteouſneſs unto childrens children.

Thou art the hope of Iſrael, and the Saviour of them in the time of trouble, thou keepeſt truth forever.

The heavens ſhall vaniſh away like Smoak, and Earth ſhall wax old like a Garment, but thy Salvation ſhall be for ever, and thy righteouſneſs ſhall not be aboliſhed.

Who is a God like unto thee that Pardoneſt Iniquity, and paſſeſt by the Tranſgreſſion of the rem-

nant of thine heritage, thou wilt not always chide, neither wilt thou keep thine anger for ever, because thou delightest in mercy: Thou wilt turn again, thou wilt have compassion upon us, thou wilt subdue our Iniquities, thou wilt cast all our Sins into the depth of the Sea.

A God to whom vengeance belongs, who wilt reward them that hate thee, whose power, and whose wrath is against all that forsake thee.

A jealous God, who canst not be deceived, who wilt not be mocked.

Thou wilt ease thee of thine adversaries, and avenge thee on thy enemies.

Who can stand before thine indignation, who can abide in thy sight when once thou art angry?

Can our hearts endure, or can our hands be strong when thou shalt deal with us? let the potsherds strive with the potsherds of the Earth; wo be to him that contendeth with his Maker.

Thou searchest the heart, and triest the reins, and hast pleasure in uprightness.

There is not any creature that is not manifest in thy sight, but all things are open and naked unto the eyes of that God with whom we have to do.

Oh that thou wouldst bow the heavens and come down, draw nigh to us while we draw nigh to thee.

Thou humblest thy self to behold things don in Heaven, the heaven of heavens is not able to contain thee, and yet thou wilt dwell with Men.

Thou

Thou art nigh unto us in all that we call upon thee for. Let us find favour in thine eyes, ſuffer us not to ſeek thy face in vain.

Lord hear my voice, and let thine ear be attentive unto the voice of my Supplication.

I have taken upon me, to ſpeak unto the Lord Jehovah, *who am but duſt and aſhes: what is man that thou art mindful of him! whoſe dayes are as a ſhaddow, whoſe breath is in his noſtrils, and wherein is he to be accounted of?*

Oh quicken us that we may call upon thy name, and have a gracious regard unto us, though we are prodigal children, unprofitable Servants of polluted lips and hearts uncircumciſed.

2. Confeſſion of Sin is to follow, by which God is honoured, our ſelves humbled and abaſed. Original corruption is thus to be acknowledged.

What is man that he ſhould be clean, or he that is born of a woman that he ſhould be righteous: thou mighteſt abhor the ſight of us, and we have infinite reaſon to loath and abhor our ſelves.

Thou madeſt man upright, but he hath ſought out many inventions.

We were at firſt planted a noble Vine, a right ſeed; but now our fruit is evil, the root bitter, our grapes are grapes of Sodom, *and cluſters of* Gomorrah.

Our firſt Parents were created in thine Image, which does conſiſt in Righteouſneſs, and

true Holineſs, but they were beguiled by the Serpent, and forſook the Lord, and we being in their Loyns, ſinned in them, and fell with them in their firſt tranſgreſſion.

Behold I am ſhapen in iniquity, and in ſin did my mother conceive me. We are born the children of VVrath, the ſons of Death, the heirs of Hell; and are dead in treſpaſſes and ſins.

There is a Law in our Members that warrs againſt the Law in our mindes, and is quite contrary unto the Law of God. And whenſoever we would or ſhould do good, evil is preſent with us.

Our carnal mindes are enmity againſt God, they are not ſubject to the Law of God, neither indeed can they be.

VVe are wiſe to do evil, but to do good we have no knowledge; the blindneſs that is in our minds does alienate us from the Life of God.

Our Conſciences are ſleepy and unfaithful: where is their tenderneſs and Authority? they ſeldom check us; and if they do, ſuch is our eagerneſs to ſin, we do not mind, but diſobey them.

Our hearts are the worſt part in us, they are deceitful above all things, and deſperately wicked, who can know them?

As a Fountain ſendeth forth water, ſo our hearts without intermiſſion are caſting forth their wickedneſs; from hence proceed thoſe evils that defile the man.

Our

Our hearts are diſobedient, and unto every good work Reprobate; Mercies do not melt them, judgments do not break them; and Oh how little have all the means of Grace mended them?

There is ſo much of pride, of atheiſm, infidelity, impurity, earthlyneſs, hatred of the Lord and Holineſs, ſtubornneſs, obſtinacy by nature in our hearts; that we are not able to mention, or conceive the thouſandth part of it.

Oh what cauſe have we to be earneſt for that new heart, and that new ſpirit, which is promiſed in thy new, new Covenant!

We are all as an unclean thing, and all our Righteouſneſs are but filthy Raggs; the corruption of our natures defiles our very beſt Duties: Satan is not to be blamed ſo much for tempting, as our hearts for yeilding unto his Temptation.

The beſt of us, have as ſinful natures as the worſt of men.

Actual ſin is to be confeſſed after this manner.

VVho can tell how oft he has offended? who can underſtand his errours? O Lord I am aſhamed, and bluſh to lift up my face unto thee, for my iniquities are increaſed over my head, and my treſpaſs is grown up unto the Heavens.

VVho can number the Stars of the Sky, the ſands of the Sea, or the days of Eternity, or

reckon up his ſins in order before thee.

I was an early ſinner, a tranſgreſſor from the Womb, and have not left off ſinning to this very day.

I have broken thy Laws, though they are ſo holy, juſt, and good.

I have counted the yoak heavy, though thy Commandments are ſo far from being grievous, that they are more to be deſired than the fineſt Gold, and ſweeter than the Hony and the hony Comb.

How far have I been from loving the Lord with all my heart, with all my ſoul, with all my mind, with all my ſtrength? Nay, inſteed of this, I have been an hater of God; and ſecretly wiſhed there were no God to puniſh ſin, that I might have ſinned with greater freedom; I have been a lover of pleaſure more than a lover of God.

Be aſtoniſhed O ye Heavens at this, for I have committed two great evils; I have forſaken the Fountain of living waters, and have hewn out unto my ſelf Ciſterns, broken Ciſterns that can hold no water.

I have not worſhipped thee in Spirit and in Truth; without fear of thy jealouſie, I have mocked thee to thy Face.

I have been a meer Idolater, for I have idolized the world, and the things of the world, which are vanity, and have forgotten the alſufficient God, days without number.

I have taken thy Name in vain, and prophaned thy Sabboths which thou haſt ſo ſtrictly com-

commanded I ſhould remember to keep holy.

I have wofully failed in my Duty to my Neighbour, though I ought and was bound to love him as my ſelf.

I have ſinned againſt the Goſpel it ſelf, though it contain the beſt tidings that ever were brought unto the ſons of men.

How ſhall I eſcape, who have neglected ſo great Salvation?

I have out-done the very Devils themſelves, they never rejected mercy, for 'twas never offered to them; they never refuſed a Saviour, for no Saviour was ever ſent to viſit and recover them.

Lord I have not believed as I ought the report of the Goſpel, though it be ſo faithful, and worthy of all acceptation.

How long have I lived without Chriſt, without Hope, and without God in the world.

Thou haſt out-bid all others, and haſt offered infinitely better things than the world can; thou haſt offered pardon, grace, nay glory, honour, and Immortality, and yet the offer has been deſpiſed.

I have been apt to count the Goſpel fooliſhneſs, though it be the wiſdom of God, and a Myſtery which the Angels admire and deſire to look into.

I have not hearkned to the Voyce of the great Prophet, I have not reverenced thy Son who has ſpoken to me; and therefore deſerve to be cut off from among thy people. Thy

Thy Son, is a merciful and faithful high Prieſt in things pertaining to God, to make reconciliation for the ſins of the people; He has called upon me to come to him for reſt; but I would not come that I might have life.

His Righteouſneſs is a perfect and everlaſting Righteouſneſs, yet I have gon about to eſtabliſh my own righteouſneſs, and have not ſubmitted my ſelf to the righteouſneſs of God.

I have placed a carnal confidence in my own ſtrength, though it be but meer weakneſs; and relied upon my duties, though God might damn me for the beſt of them, if he ſhould be extream to mark whats amiſs in them.

The Lord Jeſus is incomparably the beſt maſter, but I have refuſed to obey; I have called him Lord, Lord, but have not don the things that he ſayes.

I have refuſed to take his Yoak upon me, though his yoak be an eaſie yoak, and his burthen ſo light a burthen; his ſervice I have not liked, though 'tis perfect freedom. I have broke his bands aſunder, and caſt away his cords from me.

I deſerve to be daſh'd in peices by his iron Rod, who refuſed to ſubmit unto the ſcepter of his word

I have been called to repent, and encouraged thereunto, but have remained impenitent; I have made my heart like an adamant ſtone, and refuſed to be aſhamed.

Sin was the cauſe of Chriſts ſufferings, it makes the whole creation groan; 'tis that which has murthered millions of Souls: 'tis the cauſe

of

of all the horrour and deſpair, and ſorrows, and torment, which the damned undergo, and yet how light a matter have I eſteemed it? Ah! fool that I have been to make a mock of ſin, and count it a paſtime to do wickedly.

My ſins O Lord are highly aggravated.

Light is come into the world, but I have loved darkneſs more then light, becauſe my deeds are evil.

Thy will has been plainly told me, and I have known my duty, and yet have done the contrary, and deſerves to be beaten with many ſtripes.

I have had experience of the riches of thy goodneſs and forbearance, and long ſuffering, and yet all has not lead me to repentance.

When fair means prevailed not, thou haſt tried foul. But though then haſt ſmitten me, I have not grieved; thou haſt even conſumed me, but I have refuſed to receive correction: I have made my Face harder than a Rock, and have refuſed to return.

The Spirit has ſtriven with me, but like a ſtiff-necked wretch I have reſiſted the holy Ghoſt, and thou mighteſt juſtly reſolve he ſhould ſtrive no more with me.

We judg O Lord, and condemn our ſelves in thy preſence.

Thou really and truly hateſt ſinne in us as well as others; Thou ſparedſt not the Angels that ſinned againſt thee. Thou ſparedſt not the Old World, but didſt bring the Floud upon them. Thou didſt turn the Cities

of

of Sodom and Gomorrah to ashes. Nay, thy Son himself was not spared, when sin was laid to his charge. Oh what a wonder of mercy is it, that we are spared to this day.

We deserve the sorest of temporal Judgments. Thou mightest appoint over us Terrour, Consumption, and the burning-Ague; we have deserved sore sicknesses, and of long continuance, and to fall by the Arrow of the deadly Pestilence.

Thou mightest make the Heaven as Iron, and the Earth as brass, and curse the Land, that it shall not yeeld her increase, and break the staff of bread, whereby our lives are sustained.

Thou mightest bring the Sword that should avenge the quarrel of thy broken Covenant, and cause them that hate us, to rule over us.

We have deserved spiritual Judgments, that the golden Candlestick should be removed out of its place, that the light of the Gospel should be put out in obscurity, and that the Sun of Righteousness should go down at Noon-day.

Thou mightest curse such barren Trees as we have been, and say, Never fruit grow on you more.

Thou mightest give us up to our own hearts lusts, and say, because I would have purged thee, and thou wast not purged, therefore thou shalt not be purged any more, until I cause my fury to rest upon thee.

The very Vengeance of eternal fire is no more than our due. We have deſerved Hell, and one of the hotteſt places there. For Tyre *and* Sidon, Sodom *and* Gomorrah, *had they heard what we have heard; had they enjoyed what we have enjoyed, would have repented long ago in ſackcloath and aſhes.*

3. *A third part of prayer is* Deprecation of puniſhment. It highly concerns us to pray againſt the evils that we fear, and have merited by our ſins.

Lord enter not into Judgment with thy Servant, for in thy ſight ſhall no man living be juſtified.

If thou Lord ſhouldſt mark Iniquity, O Lord, who ſhould ſtand? but there is forgiveneſs with thee, and plenteous redemption that thou mayſt be feared.

Let not thy anger wax hot, let not thy jealouſy ſmoak againſt us.

We lye at thy foot, and lay down our weapons, and cry out for mercy.

The returning Prodigal was embraced by his Father; he rejoyced, ſaying, This my Son was dead, and is alive again; he was loſt, and is found. O let the arms of thy Love, O Lord, be open to embrace us, though we are not worthy to be called thy Children.

We pray againſt outward Calamities; and if theſe are brought upon us, let them be ſanctified,

and

and then they may be reckoned among our choyceſt mercies.

But eſpecially we deprecate ſpiritual judgements. Do not puniſh ſin with ſin; do not ſay, let him that is filthy be filthy ſtill; let him that is unjuſt, be unjuſt ſtill; Ephraim *is joyned to Idols, let him alone.*

Do not give us up to blindneſs of mind, to hardneſs of heart, to a reprobate ſence, to ſtrong deluſions, to vile affections. Do not ſwear in thy wrath that we ſhall never enter into thy reſt.

O Lord leave us not, for woe unto us when thou ſhalt depart from us.

Do not abhor us O God, for as thy loving kindneſs is better than life, ſo thy diſpleaſure is more bitter than death it ſelf.

Oh deliver from future wrath, which is moſt of all intollerable!

How ſhall we dwell with devouring fire, how ſhall we be able to inhabit everlaſting burnings?

How ſhall we be able to ſtand before the Lord, when he ſhall be revealed with his mighty Angels in flaming fire, taking Vengeance on them that know not God, and diſobey the Goſpel; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.

Oh Lord grant that we may find mercy of thee in that great approaching, when the wicked

ed ſhall be turned into Hell, and all the Nations that forget God.

Thou that haſt the keyes of Hell, and of Death; Oh, unſting death, and ſuffer me not to fall down into that lake which burns with fire and brimſtone.

Let me never feel the gnawings of that Worm that dyes not, nor be tormented in that flame that never ſhall be quenched.

Oh be not angry, if I am importunate to have thy anger removed; an eternity of miſery is aſtoniſhing. Oh ſave me from everlaſting Damnation.

4. *A fourth part of prayer,* is Petition for Grace and Mercy.

Remember, O Lord, thy tender mercies, and thy loving kindneſſes, for they have been ever of old.

Have mercy upon me O God, according to thy loving kindneſs, and according to the multitude of thy tender mercies, blot out my tranſgreſſions. Waſh me thorowly from my Iniquities, and cleanſe me from my ſins. Take away all our Iniquities, and receive us graciouſly; heal our back-ſlidings, and love us freely, and let thy anger be turned away from us. Though we have made thee to ſerve with our ſins, and wearied thee with our Iniquities, yet according to the Word that thou haſt ſpoken, blot out our

Tranſ-

Tranſgreſſions for thy own ſake, and remember our ſins no more.

For thy name ſake, O Lord, pardon my iniquity, for it is great.

O Lord, behold the Lamb of God that takes away the ſins of the world.

All we, like Sheep, have gone aſtray; we have turned every one to his own way, but thou haſt laid on him the iniquities of us all.

He was wounded for our Tranſgreſſions; he was bruiſed for our Iniquities; the chaſtiſement of our peace was laid upon him. Oh that by his ſtripes we may be healed.

He poured out his Soul unto the death, and made interceſſion for the Tranſgreſſors. Oh let tranſgreſſors be received into favour.

Juſtify us freely by thy grace, through the Redemption of Jeſus Chriſt, whom thou haſt ſent forth to be a propitiation through Faith in his blood.

Our ſin has abounded, let thy grace much more abound.

Beg for Adoption

Oh that thou wouldſt become a God in Covenant with us, and a Reconciled Father to us, and let us be the Sons and Daughters of the Lord Almighty.

Let us be no more Strangers and Forraigners, but fellow-Citizens with the Saints, and of the houſhold of God.

Send

Send forth the ſpirit of thy Son into our hearts, crying, Abba, *Father.*

Deliver us from fear and bondage, and ſeal us up unto the day of Redemption. Say unto us, Souls I am your Salvation.

There be many that ſay, who will ſhew us any good? Lord, lift thou up the light of thy Countenance upon us.

Make me to hear joy and gladneſs, that the bones which thou haſt broken may rejoyce. Satisfy us early with thy mercy.

Let thy ſpirit bear witneſs with our ſpirits, that we are the Children, and not only Children, but Heirs, Heirs of God, joynt-Heirs with Chriſt unto the Inheritance that is undefiled, and will never fade away, reſerved in Heaven for us.

Intreat that Repentance unto life may be granted.

Oh take away the heart of ſtone, and give an heart of fleſh. Let thy goodneſs lead us to Repentance.

Let us not only have ſpace, but alſo grace to repent of the evils of our ways and doings. Cauſe us to remember them ſo, as to loath our ſelves, and turn to thee.

Turn thou us unto thee, O Lord, and ſo ſhall we be turned; draw us, and we ſhall run after thee.

Re-

Renew us in the ſpirit of our minds, and help us to put on that new man, which after God, is created in Righteouſneſs and true Holineſs.

Make our hearts juſt, after thy own heart, and let them be inclined to keep thy Teſtimonies.

Put thy laws into our minds, and write them in our hearts, and be to us a God, and make us a willing people in the day of thy power.

Create in me a clean heart O God, and renew a right ſpirit within me.

Pray for Faith.

Faith is the gift of God; Oh let us obtain precious Faith from thee, which is much more to be valued then gold that periſhes.

Strengthen my aſſent unto every word that thou haſt ſpoken, that I may as firmly believe every threatning, every promiſe, every part of thy revealed will, as I believe when the Sun ſets, 'twill riſe again the next mornin.

Let me tremble at thy threatnings, and not dare to venture upon any thing thou hateſt.

Let my heart ſtand in awe of thy Word, and let it be my conſtant inquiry.

Lord, what wouldſt thou have me to do?

Open my heart, to give entertainment to the Lord of life and glory.

Oh that I may look unto Jeſus as the Iſraelites *ſtung in the Wilderneſs, did unto the brazen Serpent; and looking, may be healed and ſaved.*

Let

Let me hear, and be taught of the Father, and come to Christ, and receive him to be a Prince and Saviour to me.

Oh that Christ may be truly precious to me, that I may count all things but loss, that I may win the Lord Jesus. Help me to value the exceeding riches of thy grace in thy kindness, through Christ Jesus.

Be earnest for Love and other graces of the spirit.

Let my faith work by love, and love constrain me to live unto thee.

Give me an heart to know thee more, and circumcise my heart to love thee above all.

Whom have I in Heaven, but thee? and there is none on Earth that I desire besides thee.

Let not my heart run a-Whoring from thee, thou art infinitely worthy of my strongest love.

That I may love thee, let me know I am beloved of thee.

Unite my heart to fear thy name. Oh that I may set thee always before me, and have an awful sence of thy power, and presence, and holiness and goodness upon my heart.

Never turn away from me O Lord to do me good, and put thy fear into my heart that I may not depart from thee.

Fire my heart with zeal for thy glory, let me ſtand up for God, in the midſt of a crooked and perverſe Generation, let me never live either to be a ſhame to the Goſpel, or aſhamed of the Goſpel.

Deliver me from lukewarmneſs in Religion, let me take heed of being neither hot nor cold, leaſt I provoke thee, to ſpew me out of thy mouth.

Make and keep me good, even in bad times, and becauſe others diſhonour thee without fear; let me be the more careful to do that which pleaſes thee.

Thou didſt preſerve Lot in Sodom, Noah *in the old world, the Saints that were in* Nero's *houſhold. Oh help me to keep my ſelf unſpotted from the world, and let me chuſe rather to go to Heaven with a few, then to go in the broad way that leads to deſtruction, with the greateſt multitude.*

Let my heart be ſound in thy ſtatutes, that I be not aſhamed.

Lord make me Sincere, and keep me Sincere, and without offence until the day of Jeſus Chriſt.

Let me be upright before thee, and keep my ſelf from mine Iniquity.

Oh help me to lay aſide every weight, and the Sin that does ſo eaſily beſet me.

Let this be our rejoycing even the teſtimony of our Conſcience; that in ſimplicity and godly ſincerity

Sincerity not with fleshly Wisdom, but by the Grace of God we have had our Conversations in the World.

In all Estates, let us learn therewith to be contented: Let us consider that Godliness with Contentment is great Gain.

Oh that we may know how to want, and how to abound; how to be sick, and how to be well; how to Live, and how to Die. Let us be able to do, and suffer all things through Christ strengthening of us.

Let our Conversations be as becomes the Gospel; help us to follow thee as dear Children, to Live as the Redeemed of the Lord, and to glorifie thee in our Bodies and in our Spirits: For we are not our own, but are bought with a price. We profess Christ; let us depart from Iniquity, and walk even as he walked. Not contenting our selves with the Form of Godliness without the Power of Godliness.

Let us not profess to Know thee, and in Works deny thee; but make us Zealous of good Works, considering we are Created unto good Works, which God has before ordained, that we should walk in them.

Help us to do Justly, and to love Mercy, and to walk Humbly with God.

Cleanse us from all Filthiness both of the Flesh and Spirit, and help us to perfect Holiness in thy Fear.

Make us Conscientious in all our Relati-

ons: and let it be our continual Exercise, to keep a Conscience void of Offence towards God and towards Man.

Arme us against the Evil day; let us never faint in Adversity, nor be discouraged from following God by Persecution.

Let Christ and Truth be Dearer to us than our very Lives, and let us count it both Wisdom and our Interest, to throw all our outward Enjoyments Over-board, rather than make Shipwrack of Faith and a good Conscience.

Petitions in reference to the Word.

O let thy Word be a Light unto my Feet, and a Lamp unto my Path: When I go, let it lead me, when I sleep, let it keep me, when I awake, let it talk with me.

Give me the seeing Eye, the hearing Ear, the understanding Heart: Make thy Word like Fire, and like a Hammer that breaketh the Rock in pieces.

Oh let thy Word be powerful to kill sin, and to Convert the Soul unto thee.

Give the Preacher the Tongue of the Learned, and let him divide the Word aright; and let the Pleasure of the Lord prosper in his hand.

Let Sinners be startled and converted, and let Saints be edified and comforted, and built up by the Word of thy Grace.

Let thy Spirit accompany Prophesying, that

dead

dead Bones may live, and they who have Life may have it more and more abundantly.

Make us Doers of thy Word, and not Hearers only, deceiving our ſelves.

Petitions in reference to the Sacrament.

We were given up to thee when Baptized in thy Name. Oh break our Hearts for our Unfruitfulneſs, and help us now to be ſtedfaſt in thy Covenant.

We have been baptized with water; Oh that we may be waſhed, and ſanctified, and juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.

Let the Ordinance of the Supper be earneſtly deſired; let not thy Table be Contemptible.

Oh that we may prize that Bread of God that comes down from Heaven, and gives Life unto the World; let us not labour for the Meat that periſheth.

Wherefore ſhould we ſpend our Money for that which is not Bread, and our Labour for that which cannot ſatisfie.

Let us look unto Chriſt whom we have pierced, and mourn. Let us Eternally fall out with Sin beholding it beſmeared with the Blood of Jeſus.

Help us to believe that Chriſt was made ſin, and bear the Curſe that was due to us; and to conclude that the Lord Jeſus is as really

given to us, as the outward Elements.

Make us eager to Receive whole Christ, and all his Benefits, and to give up our selves wholly, and immediately to him.

O thou God of all Grace, make us perfect, establish, strengthen, settle us, and cause us to cleave unto the Lord with full Purpose of Heart.

Let Sabbaths be prized and improved; lets rejoyce when they come, for then we have Opportunity to enter thy Sanctuary, and approach thy Table.

Petitions for Perseverance.

Uphold me with thy free Spirit. Hold thou me up, and I shall be safe, so shall I have Respect unto thy Precepts continually.

Thou art the Author, be the Finisher of my Faith: Fulfill all the good pleasure of thy Goodness, and the work of Faith and power.

Thou giveſt Power to the Faint, and to them that have no Might, thou encreaseth Strength. Oh strengthen me with strength in my Soul that I may Run and not be weary, that I may Walk and not Faint.

Preserve me by thy mighty Power through Faith unto Salvation.

Let us not be of them that draw back unto Perdition, but of them that Believe unto the Saving of the Soul.

O Lord, who art of Power to eſtabliſh us, keep us from Falling, and preſent us Faultleſs before the Preſence of this Glory, with exceeding Joy.

Petitions for Temporal Mercies.

Give us this day our Daily Bread: Give me neither Poverty nor Riches; feed me with Food convenient for me.

Let not our Table be a Snare, and that which ſhould have been for our VVelfare, let it not become a Trap unto us.

O that thou wouldeſt Bleſs me indeed, and enlarge my Court, and that thy Hand may be with me, and that thou wouldeſt keep me from Evil, that it may not grieve me!

Make me in all my ways to Acknowledge thee, and do thou direct my Paths.

'Tis in vain to riſe up Early, to ſit up Late, and eat the Bread of ſorrows.

Thy Bleſſings O Lord maketh Rich, and thou addeſt no Sorrow with it.

Be a Sun to Enlighten, a Shield to Defend me, and no good Thing with-hold from me.

Make thy Light to ſhine upon my Tabernacle, and ſet an Hedge about me, and cauſe the VVork of my Hands to proſper; and let me have an Heart to Honour thee with the Subſtance thou haſt given me, and to make a Friend of the Mammon of Unrighteouſneſs.

Watch over me perpetually, and that none may hurt me, O Lord keep me night and day.

Preserve my going out and my comming in, lead me not into Temptation, but deliver me from evil, and especially from sin which is of all the greatest.

Petitions in reference to Death.

Oh that we were wise to consider our latter end. Teach us so to number our dayes that we may apply our hearts unto wisedom.

All the dayes of our appointed time let us wait till our change comes: let us die dayly to sin and to the world, and live to God through Christ Jesus.

Help us to make sure work for Eternity, living the life of the Righteous that we may also die the death of the Righteous.

Oh that we may pass the time of our sojourning here in fear, and as strangers and pilgrims abstain from fleshly lusts which war against our Souls.

What is our life? 'tis even a vapour which appeareth for a little time and then vanisheth away, let us not defer our beleiving and repentance, but while 'tis called to day, hear thy Voice, and not harden our hearts any longer.

Let death be ours as well as life, and let the sting of death be taken out before we feel it. Deliver us from the fear of death, and suffer

us

us not all our life time to be ſubjected unto bondage.

Put us in mind of our great account, for ſhortly we muſt be no longer ſtewards.

Let us act as thoſe that believe, God will bring every work into judgment, with every ſecret thing; whether it be good, or whether it be evil.

Here we have no continuing City, therefore, let us mind that City that hath foundations whoſe builder and maker is God.

Let our Heart and Treaſure be above, let our Loyns be girded about, and our Lights burning, and our ſelves as thoſe that are watching and waiting for our Lords appearing.

Let the prize of the high calling be in our Eye, that we may preſs towards the mark, and more and more abound in the work of the Lord.

Let us groan to be clothed upon with our houſe which is from Heaven; deſiring nothing more than to be abſent from the body, and preſent with the Lord. And labour exceedingly that whether preſent or abſent, we may be accepted of him.

5. The fifth part of Prayer is Interceſſion for others. The Church is to be prayed for.

Save thy People, bleſs thine inheritance, rule them alſo, and lift them up for ever. Be a wall

of

of fire round about Mount Sion, *that it may ſtand faſt continually.*

Preſerve that little Flock unto whom thou haſt promiſed to give the kingdom.

Let thy delight be in Jeruſalem, *grave her on the palms of thy Hands, let her walls be continually before thee, let her builders make haſt and cauſe her deſtroyers to depart from her.*

Why doth thine anger ſmoke againſt the ſheep of thy Paſture? look down from Heaven the habitation of thy Holineſs and of thy Glory. Where is thy zeal and thy ſtrength, and the earning of thy bowels, and of thy mercies? are they reſtrained?

Awake, awake, put on ſtrength, O Arm of the Lord; Awake as in the ancient dayes in the generations of old. Art not thou he that haſt broken Rahab, *and wounded the Dragon? Shew thy marvellous loving-kindneſs, O thou that ſaveſt by thy right hand, thoſe that put their truſt in thee, from them that riſe up againſt them.*

Unite thy people together, let them not bite and devour one another, but endeavour by all lowlineſs and meekneſs, longſuffering, and forbearing one another, in love to keep the unity of the Spirit in the bond of Peace.

Let Truth ſhine forth, and miſtakes be diſcovered; Oh let the light of the moon be as the light of the Sun, and the light of the ſun ſeven-

fold

fold as the light of ſeven dayes; and at laſt bind up the breach of thy people and heal the ſtroke of their wound.

Bring home Jews and Gentiles that belong to the election of thy Grace.

Make thy way known upon earth, and thy ſaving health among all Nations.

Raiſe up the Tabernacle of David *which is fallen, and cloſe up the breaches thereof; and be gracious to the remnant of* Joſeph, *and let the kingdoms of the world, become the Kingdoms of the Lord and of his Chriſt.*

Bring in thoſe ſheep that are not yet of thy fold, and cauſe them to hear the voice of the great Shepherd.

As the mountains are round about Jeruſalem, *ſo be thou round about thy people from henceforth and for ever. And let not the gates of Hell ever be able to prevail againſt them.*

Petitions for the Nation in which we live.

Let Truth and Peace, be in England, Scotland, *and* Ireland. *Let the Goſpel be continued, and be made effectual to the turning of many unto righteouſneſs. Let Souls fly as a Cloud to the Lord Jeſus; and as Doves to the Windowes.*

Let judgments be all ſanctified, let not Sword, and Plague, and Fire, be all in vain; but oh let our uncircumciſed hearts be humbled, and help us to accept of the puniſhment of our iniquities, and to turn unto him that has been

ſmiting

ſmiting us; that thou mayeſt ſend abundant plenty and proſperity.

Let the King, and our Rulers be bleſſed, and Favour Religion, and thy People, and under them let us live quiet and peaceable lifes in all godlineſs and honeſty.

Petitions for relations, and thoſe that are afflicted.

Oh that our brethren, and kindred, according to the fleſh, may have an intereſt in that love which thou beareſt to thy people.

'Tis terrible to think of Children or yoakfellowes, or brethren their miſcarrying to Eternity. Oh therefore give grace where there is none, and work more and more, where thou haſt already in ſome degree wrought it.

Sanctify outward affliction to all that are exerciſed thereby: let them know thou chaſtizeſt them becauſe thou loveſt them, and let it be their principal deſire, to be made partaker of thy Holineſs. Let them caſt all their burthens upon thee; and do thou ſuſtain them.

Let the Fatherleſs find mercy with thee, and make the widows heart to ſing for joy, becauſe their Maker is their Husband, the Lord of Hoſts is his Name.

Binde up the broken in heart, and heal the Wounds which ſin has made.

Do not contend for ever, neither be alwayes wrath, leſt the Spirit fail before thee. Suc-

Succour them that are tempted, and ſhoten the chain of the evil One.

Shine into the ſouls of them that refuſe to be comforted, that ſit in darkneſs and ſee no light, and are ready to ſay, will the Lord caſt off for ever; and will he be favourable no more?

Many are the afflictions of thy people O Lord, deliver them out of them all. Suffer none to be tempted above what they are able.

Petitions for them to uſe that are wounded in their Spirits.

How long wilt thou forget me O Lord; forever? Oh do not ſtill hide away thy Face from me. Turn thee unto me and have mercy upon me, for I am deſolate and afflicted; the troubles of my heart are enlarged; O bring thou me out of my diſtreſſes.

Oh that my griefes were throughly weighed, and my calamities lay'd in the ballances together! for now they would be heavier then the ſand, therefore my words are ſwallowed up, for the arrowes of the almighty are within me, the poyſon whereof drinketh up my Spirits, the terrours of God do ſet themſelves in array againſt me. Oh do not caſt me quite away from thy preſence, but heal thoſe wounds which thou haſt made; and cauſe a calm where now the ſtorm is ſo exceeding dreadful.

I have ſinned, what ſhall I do unto thee; O thou preſerver of men? Oh do not ſet me as a

mark

mark againſt thee, do not make me a burthen to my ſelf.

Out of the depths, have I cryed unto thee; O Lord, all my deſire is before thee, and my groaning is not hid from thee.

Let not thy wrath ſtill lie hard upon me, do not afflict me with all thy waves.

Oh draw a weary and heavy laden Soul, to the Lord Jeſus, who alone can give reſt unto me.

Lord encourage my hope, and help me to believe. Chriſt was wounded that I might be healed, he was bound that I might be ſet at liberty, he was forſaken and deſerted that thou mighteſt return to me: He was exceeding ſorrowful even unto death, that I might partake of the joy of thy Salvation.

I fly not unto carnal means to divert, and remove my ſorrows; the pleaſures of the world, and the advantages of it, I perceive are empty and low things.

I mourn after God, I long for God, as the chaſed hart after the water brooks.

Oh ſatiate a weary Soul, and repleniſh a Sorrowful Soul, that will certainly ſink unleſſe thou ſupport, and dye away, unleſſe thou ſpeak comfort.

6. *The Sixt part of Prayer is* Imprecation againſt others.

Let the works of the Devil be deſtroyed, and the

the Kingdom of the prince of darkneſs be thrown down.

Why ſhould Satan lead captive at his pleaſure, the greater part of mankind, and command ſo great a multitude of thoſe Souls, that are capable of honouring and ſerving thee?

Haſt thou not ſpoyled principalities, and powers, and made a ſhow of them, openly triumphing over them? Oh let not conquered enemies inſult and prevail; but let the Prince of this world be judged and caſt out, and let Souls by thouſands and by millions be made free indeed.

Let Satans inſtruments have a rebuke given them, and let no weapon proſper that is formed againſt Zion.

We deſire not the woful day for thy enemies, but we intreat that their hands may not be able to perform their enterprize againſt thy people, and all their counſels may be carried headlong.

O Lord God to whom vengeance belongeth, O God to whom vengeance belongeth, ſhew thy ſelf, lift up thy ſelf, thou Judg of the earth render a reward to the proud. Lord how long ſhall the wicked, how long ſhall the wicked triumph? How long ſhall they utter and ſpeak hard things, and all the workers of Iniquity boaſt themſelves? They break in peices thy People, O Lord, and afflict thine heritage. The plowers plow upon thy peoples backs, and make long their furrows.

furrows. O Thou that art the righteous Lord, break asunder the cords of the ungodly.

Let great Babylon *come into remembrance, and give that Scarlet-colour'd whore, who has been drunk with the blood of Saints, blood to drink, for she is worthy. Her sins have reached unto Heaven, Oh remember her iniquities. She sayes in her heart, I sit as a Queen, and am no widow, and shall see no sorrow; therefore let her plagues come in one day; Death, and mourning, and famine; and let her be utterly burnt with fire; for thou art strong O Lord that judgest her.*

Let not Popery prevail, but all abhor that Religion which pleads for Idolatry, and that is so exceeding bloody.

Oh when shall that prophecy be fulfilled; Babylon *the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul Spirit, and a cage of every unclean and hateful bird? When shall the heavens rejoyce over her, and the holy Apostles and Prophets, because God hath avenged them upon her?*

Let enemies to thy people become friends, both to thy people and their own selves; but if they are implacable, make them to know they are but men; and wherein they deal proudly, shew thy self above them.

Arise O Lord, and plead thine own cause; and let all thy foes be made thy footstool.

7. The last part of prayer is Thanksgiving and Praise.

Lord thou art infinitely exalted above all blessing and praise. Oh how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in Thee before the Sons of men!

How precious are thy Thoughts unto me, O God, how great is the sum of them? If I should count them, they are more in number than the Sand.

Tis thou that hast made us and not we our selves; our Bodies were curiously wrought by thee, and all our Members were written in thy Book, and thou hast been the former of our Spirits.

Thou hast given me a Tongue to speak, and therefore it shall shew forth thy praise. Thou hast given me a Soul capable of love and joy, therefore it shall love thee and rejoyce in thee.

Bless the Lord O my Soul, and all that is within me bless his holy Name; bless the Lord O my soul, and forget not all his benefits.

I have been cast upon thee from the Womb, and have hung on thee ever since I hung upon the Breasts.

How many unknown and passible and de-

ſerved evils have I been preſerved from? How many undeſerved Mercyes have been ſhowred down upon me? Thou haſt been my Shepheard O Lord, ſo that I have wanted nothing all my days.

Many are blind that I meet withal, but I ſee; many are deaf, but I hear; many are dumb, but my Tongue can ſpeak; many have loſt their Limbs, but all my Bones have reaſon to ſay, who Lord is like unto thee? my Limbs are ſound, and Sences perfect; and I have the uſe of Reaſon when many are diſtracted, and raving in Bedlam.

I ſee not the hurtful Sword, neither do I hear the alarm of War; when others are terrified, and behold Garments roulled in Blood, and their Souls are wearied, becauſe of Murtherers.

Thou ſendeſt fruitful ſeaſons, and filleſt our hearts with Food and gladneſs: Thou Crowneſt the Year with thy goodneſs, and they Paths drop fatneſs.

We are leſs than the leaſt of Mercies, therefore thy goodneſs O Lord is the greatter, and more greatly to be admired.

Thankſgiving for ſpiritual Mercyes.

Oh the height, and length, and depth, and breadth, of the love of God, in ſending

ſtanding Chriſt into the World to be a Saviour.

Glory be to God in the higheſt, on Earth Peace, good will towards Men.

O Wonderful, that the Word ſhould be made Fleſh; that He who was in the form of God, and thought it no Robbery to be equal with God, ſhould take upon him the form of a Servant, and become obedient to Death, that we might not die and periſh for ever.

We bleſſe thee that our Ears do hear the joyful ſound of the Goſpel; and that the day-ſpring from on high hath viſited us, to guide our Feet into the way of Peace.

Thy Sabbaths, and thy Ordinances, and the means of Grace, are priviledges which we can never ſufficiently value.

Thou calleſt upon us to turn and liv', and ſome can ſay thou haſt made the Call effectual. We were ſometimes darkneſſe, but now are we light in the Lord; we were ſtrangers, but now Children; we were dead in treſpaſſes and ſins, but God who is rich in mercy, for the great love wherewith he loved us, hath quickned us together with Chriſt. Thou haſt caſt all our ſins behind thy back, and we may rejoyce indeed, becauſe our names are written in the book of Life.

Thou haſt made a new Covenant with us,

ordered in all things, and ſure, and all that we can deſire, or need, is here promiſed. The bleſſings of both Worlds thou haſt engaged to beſtow; and this covenant is more firm then the Ordinances of the Heavens: The mountains ſhall depart, and the Hills be removed; the Heaven and the Earth ſhall paſſe away, but thy kindneſs ſhall not depart from us, nor the Covenant of thy Peace be removed, but abide for evermore.

Thankſgiving for Eternal Mercies.

Thy Salvation is near O Lord; and he that ſhall come, will come; and will not tarry. Time is wearing away apace, and the Everlaſting Kingdom is at hand.

'Tis but a little while, and we ſhall be in thy preſence where there is fulneſs of joy and pleaſures for evermore.

Then our hope will be ſwallowed up in Fruition, and our Faith in ſeeing of thee Face to Face. We ſhall be made perfectly holy and compleatly happy; we ſhall ſin no more, we ſhall ſorrow no more, but be at reſt Eternally.

We ſhall be Crowned with Life and Righteouſneſs, and Reign with God in his Everlaſting Kingdom.

Bleſſed be the Lord who hath given us Everlaſting

verlaſting conſolation, and good hope through Grace of ſuch an Inheritance; where we ſhall to Eternity be admiring free Grace, and making Heaven Ring with Everlaſting Hallelujahs.

While I live, I will praiſe the Lord, and after Death I will begin to praiſe him in a better manner; and never, never, give over praiſing.

Now unto Him that is able to do exceeding abundantly above all that we either ask or think, according to the Power that worketh in us, Unto Him be Glory in the Church by Chriſt Jeſus throughout all Ages, and World without End. Amen.

FINIS.